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RELIGIOUS EDUCATION

*Journal of the
Religious Education Association*

The

Building

of

Character

Ross L. Finney

*Charles E.
Rugh*

in

A Changing

John

W. Suter, Jr.

James H. Tufts

World

Clinical Training for the Minister

The Machine Age—Leadership Training by
Radio—Education for Character—New Trends
in Religious Education in the Near East—

VOLUME XXV

March, 1930

NUMBER 3

RELIGIOUS EDUCATION

Journal of The Religious Education Association

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RELIGIOUS EDUCATION is issued monthly, except July and August. It seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It affords an open forum with entire freedom and without official endorsement of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research, and serves as a clearing house for information in the field. The subscription price for the journal is \$5.00 a year. Separate copies are sold at 60 cents. Membership in the Association is free to those who request it.

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Twenty-Seventh Annual Convention of The Religious Education Association

The Public Auditorium, Cleveland, April 23-25, 1930

Convention Problem: Social Changes

A critical analysis of current social changes and their bearing upon theories and methods of character education and religious education.

Some educators insist that there are no fundamental social changes—merely an acceleration and expansion of older problems and issues. Others contend that the very nature of the social process itself has been so fundamentally altered by scientific attitudes and the revolution brought by machines that older codes, standards and customs are totally inadequate to meet present needs.

In examination and study of this problem, the Convention will draw upon the most reliable data from the social sciences and will attempt to focus the implications from these data upon the problems confronting churches, families, schools and other agencies in their efforts to develop moral and religious attitudes and conduct.

OPENING MEETING, WEDNESDAY EVENING, APRIL 23

Critical Reports

The Nature and Significance of Mores, Ellsworth Faris, Chairman, Department of Sociology, The University of Chicago.

Some Major Characteristics of Our Changing Civilization, John Herman Randall, Jr., Assistant Professor of Philosophy, Columbia University.

Are the Churches Aware of Their New World? Samuel McCrea Cavert, Secretary, The Federal Council of Churches.

THURSDAY MORNING, APRIL 24, 9 A. M.

Chairman, Ellsworth Faris

Critical Reports Continued

What Ten Years' Study Indicates Concerning the Message and Function of City Churches, H. Paul Douglass, of the Institute of Social and Religious Research.

The Effect of Our Changing Mores Upon the Individual as Reflected in Clinics and Laboratories, Harry Stack Sullivan, Research Director, The Sheppard and Enoch Pratt Hospital, Towson, Md.

What Ten Years' Study of the Family Reveals Regarding Problems, Needs and Programs, Frank J. Bruno, of the George Warren Brown Department of Social Work, Washington University.

Conflicting Psychologies, Harrison S. Elliott, Union Theological Seminary.

THURSDAY AFTERNOON, APRIL 24, 2-5 P. M.

The critical reports of the previous two sessions are designed to furnish background material for the sections in which the effect of social changes upon current theories and methods will be emphasized. Special sections have been arranged for the discussion of the following problems.

The Effect of Current Social Changes upon:

- (1) The Method and Message of the Ministry
- (2) Theories and Methods of Religious Education
- (3) Moral and Religious Life on the College Campus
- (4) Theories and Methods of Developing Moral and Religious Life Through the Family
- (5) Theories and Methods in Work with Youth
- (6) Theories and Methods of Character Development Through Public Schools
- (7) Ethical and Religious Standards in Business

Among those who are to take part in the discussions in the special sections are:

William Clayton Bower, Divinity School, University of Chicago; Frank J. Bruno, Washington University; Edward Sproul, National Council, Y. M. C. A.; Albert E. Day, Christ Church, Pittsburgh; Philip S. Bird, Church of the Covenant, Cleveland; Joel B. Hayden, Fairmount Presbyterian Church, Cleveland; Ernest W. Burgess, University of Chicago; George A. Coe, Evanston, Illinois; J. W. F. Davies, Winnetka, Illinois; R. G. Jones, Superintendent Public Schools, Cleveland; Adelaide T. Case, Teachers College, Columbia University; Abel J. Gregg, National Council, Y. M. C. A.; Barnett R. Brickner, Euclid Avenue Temple, Cleveland; A. Wallace Petty, First Baptist Church, Pittsburgh; Ernest H. Wilkins, Oberlin College; Paul H. Dengler, Vienna, Austria; Lucius Teter, Chicago Trust Co., Chicago; Ernest Reckitt, Agricultural Bond and Credit Co., Chicago; Robert E. Vinson, President, Western Reserve University; Wm. L. Connor, Director Bureau of Educational Research, Cleveland; P. H. Callahan, Former President Paint, Oil and Varnish Association, Louisville, Kentucky.

THURSDAY EVENING, APRIL 24

The Role of Religion in a Changing World, Abba Hillel Silver, Rabbi of The Temple, Cleveland.

Abiding Values in Inherited Religion, George Johnson, Executive Secretary, National Catholic Welfare Council.

The Role of the Church in View of Current Social Issues, Mordecai Johnson, President, Howard University.

FRIDAY MORNING, APRIL 25

Continuation of the Special Sections

FRIDAY AFTERNOON, APRIL 25

Summary of the Convention, three major reports

Hugh Hartshorne, Research Associate in Religion, Yale University

Theodore G. Soares, Professor of Religious Education, University of Chicago

Carleton Washburne, Superintendent of Winnetka Public Schools, Winnetka, Illinois

Report of the meeting of the Board of Directors

FRIDAY EVENING, APRIL 25

Banquet at the Hotel Statler, with brief addresses by:

William Adams Brown, Roosevelt Professor of Systematic Theology, Union

Theological Seminary, and President of the Religious Education Association

Solomon Goldman, Rabbi of Anshe Emet Congregation, Chicago

Newton T. Baker, Attorney, Cleveland

J. M. Artman, General Secretary, Religious Education Association

SPECIAL MEETINGS

Arrangements are being made for special meetings to be held at the breakfast, luncheon and dinner periods, for groups interested in special projects or more detailed discussion of problems raised in the Convention sessions.

WORSHIP

The following committee will plan the worship phase of the program in terms of the specific situations and needs growing out of the Convention:

Philip S. Bird, Minister, Church of the Covenant, Cleveland

William Adams Brown, Roosevelt Professor of Systematic Theology, Union Theological Seminary

Hugh Hartshorne, Research Associate in Religion, Yale University

Henry Turner Bailey, Director, Cleveland School of Art

Theodore G. Soares, Professor of Religious Education, University of Chicago

J. Elliot Ross, Professor and Associate Administrative Director, School of Religion, University of Iowa

Solomon Goldman, Rabbi of Anshe Emet Congregation, Chicago

J. M. Artman, General Secretary, Religious Education Association

BOARD OF DIRECTORS

The Board of Directors will meet at 11 A. M., Wednesday, April 23. Business and educational aspects of the Association will be considered and a report prepared for the Friday afternoon general session. This report will be the basis of discussion by the general membership.

AFFILIATED ORGANIZATIONS

Organizations wishing to hold conferences in conjunction with the Convention are cordially invited to do so. Wednesday, April 23, between the hours of 9 A. M. and 9:30 P. M., is available for such groups. Organizations interested in affiliating with the Religious Education Association in this way are requested to communicate with the Chicago office as soon as possible, indicating the type of program being considered and the time and facilities needed. Two organizations, the Association of Professional Educators in Local Church Fields and the Conference of Workers with Boys, met in conjunction with the Convention in 1929 and have again requested the same privilege.

LOCAL ARRANGEMENTS

President Robert E. Vinson of Western Reserve University is chairman of the Convention Committee for Cleveland. Associated with him on the Committee are fifty leading citizens, who have endorsed the coming of the Convention to Cleveland and who are doing everything possible to make it of more than ordinary value, not only to Cleveland but to the nation. Special committees have been appointed from public schools, churches, colleges and other organizations to give serious thought to the problem prior to the Convention and to select persons who have a contribution to make. The Adult Education Association of Cleveland has offered its offices as temporary headquarters and is planning a series of study groups to prepare for the Convention discussions and to follow up suggestions made during the Convention.

REGISTRATION

Registration may be made at the time of the Convention, or in advance by sending fee to the Convention Committee of the Religious Education Association, c/o The Adult Education Association, 167 Public Square, Cleveland, Ohio. Fee for registration is \$2.00 per person.

HOTELS

The following is a list of some of the down-town hotels, members of the Cleveland Hotel Association and Convention Board. Write hotel for reservations.

| Name | Address | Rate (With bath) |
|---------------|--|---------------------|
| Allerton | Chester Ave. at E. 13th St. | \$3.00 and up |
| Auditorium | East 6th at St. Clair Ave. | 2.00 and up |
| Charleston | 2011 Euclid Ave. | 2.00 and up |
| Clarendon | 3 St. Clair Ave., N. E. (without bath) | 1.25 and up |
| Cleveland | Superior Ave. and Public Sq. | 3.00 and up |
| Colonial | Prospect Ave. and Colonial Arcade | 2.50 and up |
| Hollenden | Superior Ave. at E. 6th St. | 3.00 and up |
| Mecca | 1866 E. 9th St. | 1.50 and up |
| Gillsy | E. 9th St. at Chester Ave. | 2.50 and up |
| New Amsterdam | Euclid Ave. at E. 22nd St. | 2.50 and up |
| Olmsted | Superior Ave. at E. 9th St. | 2.50 and up |
| Stag | 1834 Prospect Ave. (without bath) | 2.00 and up |
| Statler | Euclid Ave. at E. 12th St. | 3.00 and up |
| Winton | Prospect Ave., near E. 9th St. | 3.00 and up |

Religious Education

Vol. XXV

MARCH, 1930

No. 3

New Notes and Editorial Comment

Character Building

"CHARACTER Building in a Changing World," the central problem for the March Journal, continues the pre-Convention series of discussions and is a close sequel to the problem of the February Journal, "The Adaptation of Religion to a Changing World." The 27th Annual Convention, to be held at Cleveland, April 23 to 25, is to deal with the problem of Social Changes—a critical analysis of current social changes and their bearing upon theories and methods of character education and religious education.

Some consider any arbitrary distinction between character education and religious education as misleading; others sharply differentiate between them. The conventional concept tends to limit the field of religious education to activities that take place within the church or, more specifically, the church school. Character building, however, is a problem of central concern for all agencies — church, school, home, and even industrial and commercial organizations. It is a problem about which, in light of current needs and conditions, these agencies are now making more or less radical reorientation and readjustment. Therefore in *Religious*

Education, and in the plans for the coming convention, the emphasis has included not only the church but also all other agencies interested in the development of desirable conduct.

The problem of character must necessarily include both an adequate philosophy and a scientific method of making this philosophy operative in modern life. At the present time there are many philosophies of character building. There are also a variety of methods in use. Little agreement is found regarding either theory or method. The articles in this Journal deal both with the theoretical and applied phases of character education.

Ross L. Finney, in his article, "A Sociologist's Views on Character Education," describes the relation of the "culture mass" to moral ideals and character growth. Charles E. Rugh points out the necessity for a larger recognition of the emotional element in character building. Modern science, he contends, often neglects this. Joy, sorrow, pain, pleasure, all profoundly affect personality. Edward L. Israel discusses the moral implications of the machine age and points out the responsibilities of the church and other agencies for an adapta-

tion of their programs in terms of the social needs of this new era. William Clayton Bower attacks the problem of institutional religion, considering current trends and their significance in the light of present cultural changes.

Passing from the more theoretical aspects of the problem to the difficulties encountered in the training for leadership and the subsequent readjustments of contemporary institutions, a number of articles deal with experiments now under way. James H. Harris, in "Character Education in the Pontiac Schools," discusses an experiment with a department of character education in the public schools of Pontiac. James H. Tufts deals with the type of theological education necessary for a changing social order, and A. T. Boisen discusses an experiment in giving clinical training to theological students in Massachusetts. The application of religious principles to industry is discussed by P. H. Callahan, with special reference to his own experiment and problems as an industrial leader. Teaching religious education by radio is still another practical experiment, described by E. E. Emme. John R. Voris reveals the rather remarkable changes in methods and techniques developing in the approach of religious educators to the Near East.

These, and several other more general articles, complete the Journal for March. April will follow with another article or two to conclude the pre-Convention discussions, and with a special series dealing with current theories and methods of worship. George A. Coe, S. H. Markowitz, Hugh Hartshorne, Robert Seneca Smith, and Arthur L. Swift, Jr., are among those contributing. The April Journal should prove of especial interest to the pastor and the religious educator.—*The Editorial Staff.*

NEW ZEALAND ASTIR

IN 1877 New Zealand established a national system of schools in which the teaching is defined as "entirely of a secular character." A proposal that the Lord's Prayer and a portion of Scripture be prescribed for the opening exercises each day was defeated. In one or more of the provinces the "Nelson system" permits ministers of the various churches to enter the primary schools to give Bible teaching (from which parents can claim exemption for their children), but this system reaches only three or four per cent of the children of the nation. The Protestant Sunday schools and the Catholic weekday schools together reach less than two-thirds of the children of elementary-school age, and these children are intrusted to untrained teachers. In the secondary schools, on the other hand, the Lord's Prayer, a portion of Scripture and a hymn are commonly used.

In 1925 the New Zealand Council of Religious Education was called into existence to deal with this situation. It has worked for graded teaching; it has promoted union Sunday schools in small communities; and it has assisted in developing correspondence courses for families that live in isolated regions. For three years it has been planning and preparing for a "Conference on National Religious Education," which was held in the city of Christchurch in September last. The key word in the title of the conference is "national." This, though the personnel appears to have included neither Catholics nor Jews, and though the assumed point of view was almost exclusively Protestant.

Dissatisfaction with the existing secular system seems to have been unanimous. The state was requested to substitute "non-sectarian" for "secular" in the school law, and a resolution declared that "the state should not be satisfied unless provision is made for religious training." There was division of opinion, however,

at the crucial point of specific policy and method. Some delegates were for having worship and teaching of Scripture in the public schools; but others held that the next step in progress is one that the churches themselves must take. They must put their own educational house in order. "If, as we believe," declared a dissenting opinion, "the task is essentially that of the church, to relegate the work to the state school or any other external agency before having thoroughly considered its own responsibility and explored its own resources in regard to religious education, is for the church to admit failure and to invite disaster." Some steps in the way of training leaders for religious education in the churches were, in fact, recommended.

The conference declared by resolution that the Christian religion is "the only adequate basis for character," giving as reasons for this judgment such general considerations as that character must be built upon ultimate reality and be related to the whole of environment; that education must include the whole personality and give worth to it; that the deepest springs of motivation must be opened, and that "the sanction for right conduct must be found in the character and purpose of a righteous God."

A rather striking parallel between New Zealand and the United States appears to be unfolding. With great regularity demands made upon the schools of the state in the name of religion have rebounded towards their source. What are the critics themselves doing in their own churches in the way of character education? The answer in both countries has had to be a confession of neglect if not of incompetence. "The church," declared one of the New Zealand committees, "needs to undergo a revolutionary change in the very conception of her task in the world, so that it shall be thought of in terms of religious education." Meanwhile, the very heart of public education is declared by leaders of it to be the for-

mation of character. The parallel between the two countries goes farther than this; for here, as there, religious education was at first taken to be practically the same as teaching the Bible. Finally, the New Zealand declaration that religion is the only adequate basis for character rests upon general, a priori notions, not upon any exhibit of the character that religion actually does here and now produce in individuals and in society. We used to hear similar generalizations in this country, but our present thought is well indicated by the calling of the recent conference at Northwestern University to consider the capacity of religion to influence character and conduct, and to find out why, if the asserted capacity exists, it does not manifest itself more decisively.¹ A similar shift towards the concrete may be expected in New Zealand.

—George A. Coe.

Christian Unity League Revises Pact

PETER AINSLIE, secretary of the Christian Unity League, announces a plan to secure 10,000 new signatures to the revised "Christian Unity Pact." The pact reads as follows:

We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ.

We acknowledge the equality of all Christians before God and propose to practice this principle as far as possible in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor the privilege of participation in the observance of the Lord's supper, nor any minister be denied freedom to our pulpits by reason of differences in forms of ordination.

1. The report of the New Zealand conference, a pamphlet entitled *Toward Unity in Education*, is published by the New Zealand Council of Religious Education at Christchurch. Price, 3 shillings.

Irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve.

The Christian Unity Pact, which is the charter of the League, was adopted at the conference at St. George's Church, New York City, November 13-15, 1929. It is to be one of the basic means of promoting a conference on Christian Unity at St. George's Church in 1930. A continuation committee of fifty members has been appointed to plan for the coming conference. The date has not yet been announced.

Is the State to Be the Citizen's God?

THE Southern California Religious Education Association, after considering the decision of Judge Warren B. Burrows of the United States District Court at New Haven, whereby an application for naturalization made by Professor D. C. Macintosh of the Divinity School of Yale University was denied, adopted a resolution that bears upon the relation of this case to the religious instruction of the young. The words of the Judge are as follows:

It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached to the principles of the United States, and further decreed that the said petition for citizenship is denied.

"We regard this decision," say the California religious educators, "as contrary to the traditions of America, and as morally and religiously intolerable. We call upon religious educators to take note of the danger with which it threatens our civilization and to plan for such religious instruction of the young as will counteract it."

Ohio Educators to Meet

"REACHING the Individual" will be the topic of the Tenth Annual Ohio State Educational Conference to be held in Columbus, April 3, 4 and 5. Of the 35 sections into which the conference divides, several will be of interest to those engaged in religious or character education—adult education, clinical psychology, industrial and vocational education, Parent-Teacher Associations and religious education.

Some Social Implications of the Machine Age

EDWARD L. ISRAEL

Rabbi, Har Sinai Temple, Baltimore

WE NEED not be slaves to any theory of economic determinism to recognize throughout history the fact that man fashions his gods or God either out of sympathy with or antagonism to his physical surroundings and mode of life. His religion is either a system to facilitate his daily life through harmony with it, or an "escape mechanism" to take him away from the daily grind and the oppressiveness of the sickening material routine. Similarly, his ethics are either an opportunistic, pragmatic code that makes for efficiency in the material world, or, fashioned in antagonism to a mode of life that fails to satisfy him, his ethical code is his dream of a "might be," or even only a "might have been" ideal.

These generalizations are true of mankind in all ages. The Jahweh cult among the Israelites of the eighth, seventh and sixth centuries before the Christian era was rooted in the positive and sympathetic religious and ethical reactions to the environment of those days. It was especially beloved of those who found solace in the existing order. The prophetic religion of a Jahweh who demanded justice and not sacrifice was the negative reaction of those who hated that existing order and thus built up a God who hated it and a code of ethics that was the very antithesis of all that was represented by the *status quo*. In a like manner, the ethics of Pauline Christianity were born out of the social and spiritual chaos of Greece and Rome. Thus, in turn, has the Industrial Revolution of the nineteenth and twentieth centuries ex-

erted a profound effect upon the religion and mores of today.

THE MATERIALISM OF THE MACHINE AGE

In mentioning any of the results, deleterious or otherwise, of this Age of Machines and mechanical power, it is well to state as a preface the fact that much of the trouble has arisen, not from any viciousness inherent in machines or mechanical power, but from the manner in which men have used these forces for exploitation of industry and of the workers in industry. It is, of course, equally true that extremes of materialistic exploitation react on the exploiters as well as on those exploited. The owners of machines have been affected as to thought and conduct just as much as the workers who have been more directly harnessed to the machines. Let us, first of all, look at the situation from the angle of the effect upon those who have been most responsible for the capitalizing of industrial inventions.

If we accept the term "spiritual" to mean a certain quality of idealism that makes one forget selfish interest and one's own physical gratification in the light of a thoroughgoing altruism, the Industrial Revolution has undoubtedly aided in fostering a very unspiritual state of affairs. A recent book which deals trenchantly with current economic life has this to say: "There is no mercy in the world of dollars and cents. It is his (the individual's) purchasing power, not his welfare, which has first consideration

Reprints available. Price, 15 cents each.

1. Chase and Schlink, *Your Money's Worth* (Macmillan, 1928), p. 43.

with these forces struggling in the turmoil of the new competition."¹ This has been a very unwholesome atmosphere for a truly spiritual religion and highly altruistic ethics. The poor man as well as the rich has been affected. The accepted criterion of a worth while world in which to live is this thing called Prosperity, which, in view of the enormous expansion of business due to machines, has taken on an importance it never before possessed. I do not mean to intimate that former ages did not care for riches or prosperity. I mean that the extreme capitalization of the solely material things of life has brushed aside all cultural and spiritual considerations as never before.

This has been due to the fact that, for the first time in the history of mankind, machines have made it possible for luxuries and a certain degree of wealth to be the potential attainment of a comparatively large class, instead of the attainment of a very few. General standards have, therefore, been more widely overturned. One significant example will demonstrate what I mean. Until the results of the Machine Age really became evident, the rankest sort of heresy lay in attacking theological beliefs. Today, in the great majority of communities, you can attack theological beliefs with impunity, and indeed with a great deal of commendation. The unforgivable heresy today is to attack the sanctity of prosperity or to question the righteousness of the existing economic order. As a result, most churches and religions, still striving to keep alive the Age of Theology and ignoring the problems raised by the Age of Machines, are losing their hold and their significance in the life of the modern individual. In his recent remarkable book, Kirkpatrick puts it in these words:

With the coming of the Industrial Revolution there has been a vast increase in material wealth. The possessions and opportunities of even the poor man of the present day are greater by far than those of a medieval, feudal lord. The theater, the movies, the automobile, cheap books, pleasure resorts, manifold recreational opportunities, all compete with the

churches for the time and energy of the people of the present day. "Things," indeed, "are in the saddle." Even the workingman is the slave of his possessions and the desire for further possessions and the leisure wherewith to enjoy them. While the great mass of people have perhaps been but slightly affected by materialism in a philosophical sense, their dominant interests and accepted values draw them away from the religious life.²

While the blight of Prosperity has set its stigma upon all groups in modern life, it has been my province to observe most closely the effects on my own group, the Jews. Despite all allegations of the Anti-Semite, the Jew has been and still is an inherently idealistic people. He gave God to Christianity and Islam. He gave them, too, their ethics. Above all he has given the world the social message of the prophets of Israel and the concrete inspiration of a history of thousands of years of suffering for an ideal. The Jew can point with pride to his traditions of spirituality. As to the usurers and the disproportionate numbers of petty traders—let the persecutions of the Christian explain them! They never characterized the Jew before the blot of these persecutions overtook him.

Nevertheless, for all their background of idealism, the modern Jews, along with all other groups, have shown the taint of the Machine Age with its God, Prosperity. Just one casual example. A friend of mine, the rabbi of a wealthy Reform Jewish congregation, was reprimanded by his board for "too much visiting of the poor." These newly rich did not want too close an identification with their immigrant brethren. The exclusively economic standards of our Machine Age led them to take drastic action in direct defiance of all the traditions of Jewish group loyalties. If one understands the binding power of group unity that thousands of years of suffering in a common cause have exerted on Jewish life, one comprehends the degree to which an instance like this demonstrates just how great a change has been wrought under

2. Clifford Kirkpatrick, *Religion in Human Affairs* (John Wiley and Sons, 1929), p. 288.

the influence of modern standards and values.

The rapid changes in economic status that have been possible under modern industrial conditions as never before are having their profound effect on all groups. Especially is this true of Jewish life in America. Neighborhood traditions, which play a great rôle in the healthy growth of any community life, scarcely get a chance to develop before the family, having found a higher economic level, moves away and loosens itself from its moorings. Before the Industrial Revolution, the stations of society and the economic gradations were practically fixed. Now and then an astounding rise would be heard of, and a family would leave its traditional niche. Such occasions were few. They are becoming comparatively few today, too, in the face of certain economic factors which will be mentioned later. Possibly within the next quarter century, economic groups will stratify themselves with greater rigidity and less poetry than before the Industrial Revolution. We have not yet reached that point. We are still in the state of flux which was brought on by the Machine Age.

In groups composed largely of immigrants or offspring of immigrants, like most of the American Jews, the demoralizing effect of this instability has been very great. Neighborhood traditions of the finer sort make for religious and ethical stability. Lack of them usually results in a pronounced indifference on the part of children regarding the religious beliefs and ethical standards of their parents. This instability may ultimately result in an advance to something higher than the parents ever knew. Meanwhile, however, there is the chaotic period of transition. In the very midst of that period, many groups in America find themselves today. Real ethical problems confront us as a result.

There are many other distressing evidences of the instability created by the

competitive Machine Age. Not only the loss of group loyalty and solidarity, but also the loss of group ideals is a marked by-product. During the national Ku Klux Klan parade in Washington, D. C., in August, 1925, the only public sign of welcome was that displayed on a Jewish store.³ It is reported that during a similar parade in Dallas, Texas, a prominent Jewish merchant rushed out as the Klan passed his store, seized the fiery cross and led the procession two blocks down the street. The "racketeering" and horrible exposures of gangsterism and graft that have recently been brought to light in the Kosher poultry industry of New York City are a further evidence of the demoralizing effect of modern materialistic standards upon group ideals. And let it not be imagined for a moment that these instances are limited to one group. Every religious or racial entity in American life can report its own sad toll of spiritual casualties due to the shifting economic standards and the physical and mental demands of the Machine Age.

We see significant traces of the results of the Industrial Revolution in the processes of ultra-secularization that abound. In a way, the Machine Age has rendered salutary service in clearing the air of a lot of theological bigotries. The motive, we must admit, has not been idealistic. It has been based on the fact that the demands of Prosperity on modern trade and commerce require the co-operation of all men regardless of race or creed. None the less, due to this, there has been a violent surge of secularization in all fields of life that were formerly religious, either entirely or in part. The most important institutions feeling the effects of this surge have been the educational and the philanthropic. In the former field, secularization has undoubtedly been a boon. The main question confronting those interested in developing well rounded spiritual, as well as mental and physical, lives

3. *Jewish Daily Bulletin*, August 11, 1925.

is whether the secularization of general educational facilities does not make imperative a corresponding system of weekday religious instruction. The experiments going on in weekday religious instruction should be studied carefully. The secularization of social service has been of more questionable value. The experience of most of us who try to collect funds is that it is to the individual who has resisted the secularizing effects of the Machine Age the most that we must look for real support. The fellow who continually boasts of having no religion except "doing good to others" usually talks a great deal but gives very little.

IDEALISTIC REACTIONS

It is obviously difficult to segregate completely the Age of Machines from the Age of Science. One is so much a part of the other that it is at times impossible to determine whether certain characteristics of modern life have been due to the overturning of customs and habits by industry or by scientific thought. Some such doubt may enter into the discussion of my point regarding secularization. Some may say that it is due, not to the enforced disregard of theological barriers under modern business demands, but to the bankruptcy of theological dogma through scientific thought. It is in reality undoubtedly a combination of the two. But because, to the majority, the material is always of more importance than the intellectual, I feel that the economic influence has been the stronger. When we turn to such things as the exploitation of the masses under the Machine Age, these economic factors assume an undisputed place in the picture.

The Industrial Revolution did not bring easier labor or greater comfort to the masses. The earlier days of machines are a tragic record of interminable hours of labor and desperately small pay. Organization of labor into progressive unions has brought great relief. Millions of

workers today enjoy a greater share of material comfort and fair wages. We cannot discuss in detail here the psychological effects of machine labor in general, with its destruction of individual creativeness and human ingenuity. True it is, that any new system of religion or ethics must take into account these "robotizing" effects of modern industry on the worker. Regardless of increased pay and shorter hours, modern industry presents to us a challenge to make some significant and worth while substitution for the creative individual skill that is taken away from a worker when he becomes a mere tender of a machine, as he is becoming increasingly. Human kind need that skill and creativeness for their ultimate survival. Society must supply what the Machine Age has eradicated. "Canned" industry robs us of our creativeness. Even our emotions are "canned." Reading a book is a creative process. We use our imaginations, under the author's suggestions, to construct our own mental images. But few of the masses, who have already been robbed of their economic creativeness, read books. Tired by the daily grind, they turn for relaxation to the movies where the creative processes of mind or imagination have no play, and the very emotions are stereotyped and served up in predigested form. This state of affairs is a serious challenge to ethical educational agencies. A completely new approach is necessitated.

These foregoing thoughts, however, need a volume in themselves. I want to turn for a moment to that effect of the Machine Age which has intensified the poverty of millions of workers by raising prices of commodities—our Prosperity—with no proportionate increase in wages. Millions in the textile industry, north and south, in the coal fields, in department stores and factories, struggle for a livelihood against almost insurmountable odds of poor wages, periodic unemployment and a jobless and penniless old age. This fact has had two significant and corre-

lated results. It has, on the one hand, intensified the growth of radical economic parties which look upon religion—with some historical justification—as one of the instrumentalities for the economic subjugation of the masses. On the other hand, within the ranks of organized religion, there has arisen a great outcry of social protest, much as in the days when Amos first uttered his condemnation of the smug Prosperity of the reign of Jeroboam II. Significantly, today, in organized religion, social protest is becoming constantly more widespread, particularly among the men who stand in the pulpits, in direct proportion as the profits of the Machine Age in recent years are becoming more and more the monopoly of a few.

The gigantic mergers which are taking place in business life today and which, after a period of widespread comparative affluence, are consolidating the enormous bulk of the monetary power of the Machine Age in the hands of a comparatively few, are lending great emphasis to the spread of this modern socialized religion. Read the social programs of the various religions of America—Catholic, Protestant, and Jewish! The most significant fact is that these programs which identify religion as never before with practical economic life were in many instances adopted in direct defiance of those who control the financial power in the various denominations. An example of that is found in the action of the Central Conference of American Rabbis, the national organization of liberal Jewish ministers, who, in 1928, in the face of a repudiation of certain philosophies regarding religion and economics by the leading laymen of the land, adopted the most radical and thoroughgoing program of Social Justice of any religious denomination today.

It may be added, in due justice, that the lay organization of liberal American Judaism has since, under the leadership of a few liberal laymen, taken a much

more sympathetic stand as to the relation of religion to concrete social problems.

The salient fact is that, in the face of certain social circumstances brought to a crisis by the Machine Age, religion through its spiritual leaders is revolutionizing itself and discarding theological medievalism for a modern interpretation of ancient prophetic social idealism. More and more, in modern religious schools, social values in terms of practical economic ideals are being emphasized. If one cares to indulge in prophecies, the effects of this widespread movement can be prognosticated. Such prophecies are not within the scope of this article. That these effects will be significant, none can doubt.

SOME CLOSING THOUGHTS

There are many other considerations that arise as we contemplate the social organism from an ethical and religious point of view in the light of the changes wrought by the Industrial Revolution and the Machine Age. Unfortunately for any enthusiasm we may have for such a quest, the brief confines of this article limit us merely to pointing out some few angles of inquiry.

The growth of modern industrial cities presents innumerable ethical problems. In every city the workers, forced to live near the factories and to live cheaply, have had to congregate in slums under environmental conditions which have had very disquieting effects on the spiritual side of life. That these slums have often lent themselves to a spread of criminal tendencies is certain. That sweatshops and the enforced labor of women and children have robbed the home of any real spiritual significance in millions of cases is also an indisputable fact. No mother under sweatshop pressure has much enthusiasm left for her traditional rôle of inspiration in the home. The sweatshop and the enforced labor of mothers are products of

our Machine Age. They could have been avoided, but they were not; and so we must reckon with them.

I have made no effort in this article to consider specific conditions outside the United States. While many of the factors which I have mentioned are to be found in every land that has been touched by the Industrial Revolution, they are, for the most part, predicated on American life. Were we to go farther afield, we could consider the very interesting religious and ethical implications of the Russian Revolution, which, while somewhat akin to its French predecessor in many respects, is, in its pronounced differences, largely the product of the Industrial Revolution and the Age of Machines.

It is difficult to sum up that which is, in itself, practically a mere outline of

conditions. Nevertheless, we can state on the basis of the observations with which this article has concerned itself, that the challenge to religion and religious education in the face of conditions due largely to current economic factors, is, first of all, to give human life a new sense of the stability of religious and ethical standards on the basis of modern social values; secondly, to give human life an outlet for spiritual creativeness to take the place of what the mechanistic material life has taken away; and finally, to develop a wider recognition of the interrelation of the field of religious ethics and the practical human struggle for economic existence, in order to allay the dire effects of greedy materialism, which have resulted from a blind worship of mechanical power.



THE dangerous situation in which our particular civilization finds itself at the present moment must now be manifest. Our material culture has advanced by leaps and bounds until we find almost unlimited physical power in our hands; but our spiritual culture has lagged, and we find many of the traditions of barbarism still strong among us, especially the traditions of war and self-indulgence at the expense of others. These traditions, along with the ignorance and paganism of the masses of mankind, make our world, we must acknowledge, a veritable powder house at the present time. Almost any powerful group foolish enough to do so could explode it. If Western civilization emerges from this situation safely, it will only be through a deeper appreciation of the social ethics of Jesus than it has yet shown. And our danger is increased rather than diminished by the fancied security in which our masses live.—Charles W. Ellwood, *Man's Social Destiny*, Cokesbury Press, 1929.

A Sociologist's Views on Character Education

ROSS L. FINNEY

Associate Professor of Educational Sociology,
University of Minnesota

FAILURE to perceive the *culture mass* and to apprehend its significance is responsible for most of the fads and fallacies of present day education. The term "culture mass" is a synonym for "social heritage." "The cognitive capital of the race" is another synonymous term. Most people can see individuals, but they cannot see the culture mass. Most people can even see the teamwork, association, or "togetherness" of individuals, and they imagine they are talking sociologically when they talk about that, but very few such persons discern the culture mass, which is the *sine qua non* of human "togetherness."

You cannot play bridge unless you know the cards, the rules of the game and at least some of the tricks of procedure. This is a racial accumulation, a social heritage, a vast cognitive capital, and without it the would-be participant is utterly helpless. The same is true of everything that human beings do. Nothing human is done without individual mental possession of the possessed-in-common culture mass. Failure to grasp this principle—failure to apprehend the magnitude of the culture mass—is to think wrong on any and every social puzzle that arises, including moral education.

In the moral field the "culture mass" is the "mores," or, in other words, the generally accepted moral code. In normal times, the moral code is a *consensus*; that is, it has general acceptance throughout society, without dissent or skepticism—so much so, indeed, that it eludes attention like the atmosphere. One learns

it incidentally, without being aware of, or remembering the learning process; so the illusion prevails of knowing right from wrong intuitively. One is motivated into conformity to it by the ordinary pressures of the group, just as in the case of the prevailing fashions in costume. In normal times, the moral life is mostly a subconscious process, moral education is almost entirely so, and penalties are as sheerly a matter of custom as is the code itself.

The crux of the present situation is that the *mores are in flux*. The present is a period of unprecedented change in all the circumstances and conditions of living, hence in the moral field as well. Almost every item of the moral code is subject to skepticism, discussion and non-conformity. In short, there is no longer any consensus. Naturally, therefore, the process of moral education has shifted into the focus of attention and has become problematical. The centipede has become conscious of the walking process and as a consequence is floundering in the dust.

What are we going to do about it? Probably the best answer is, "Not very much!" There is no magic by which the problems of a great transition can be solved over-night. History suggests that it will take several generations before the moral life is settled again and a generally prevalent set of mores re-established. And meantime many lives will doubtless be ruined. Nevertheless, educational and religious leaders must give their best thought to the problem.

In trying to answer the question of

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what to do about it, we shall do well to get to the bottom of things, since the fallacy is usually in the unchallenged premises. At bottom, morality is a method of welfare—perhaps we should say a co-operative method of mutual welfare. The mores accordingly represent the collective judgment of society as to the kinds of behavior that are helpful or harmful. And so they are accepted in a blind, herd-minded sort of way. One feels, in a deeply satisfying way, that all is well with him if he has conformed, but that something dreadful is imminent if he has not. His reasons for feeling so are located less in the factual consequences of his behavior than in the vague feeling that everybody cannot be wrong.

The peculiarity of the present situation lies precisely in the fact that such social grounds of conviction and security are largely absent because there is no consensus. The "conventional" members of society say one thing; but the "emancipated" say quite another. The reaction of the young people to parental instruction is that father and mother are old fogies, the reason being that the young folk have encountered other people in good social acceptance who teach and practice quite a different code, and with no perceptibly bad results. Naturally, the young people (and some who are not so young) are quite confused.

In this predicament parents, pastors, teachers and others concerned about the real welfare of some young person must seek grounds of conviction, not in social consensus but in demonstrable facts. They must explain what kinds of water will certainly wet us, and what kinds of fire will as certainly burn, and why. The reasons for fearing tigers, tubercular bacilli and syphilis are factual and not hard to explain; the same is true of gambling, stealing, lying and adultery. Some of the difficulties in such a case are that the parent does not himself see all the consequences of dangerous behavior;

or that he cannot give up the urge to shoot a bogus scare into harmless behavior that he himself was taught to condemn. But the parent who falls back on the conventional bugaboos in such a case is pretty sure to see his youngster fall into the actual consequences of ill advised behavior.

However, human nature is so constructed that personalities are often more convincing than facts. We should prefer to believe that six times seven are forty-three than take it from some persons we know that nothing is correct but forty-two; and there are other persons whom it would grieve us to doubt if they wished us to believe that chalk is only a special brand of cheese. Hence the importance of establishing sympathetic relations with the youths whom one would influence. Hence, also, the deadly menace of a pleasing personality in a teacher whose example is a vote for dangerous practices and ideals.

And this leads to a fashionable but silly fallacy that dominates much of the character education of these befuddled times. The idea is that the essence of morality is group loyalty. It is, in ordinary times, when the mores represent a consensus of the whole community. But to say that the mores are in flux is only another way of saying that groups are competing with each other for the loyalty of your Mary, George or Walter. Ne'er-do-wells and social parasites are often the best of good fellows. There is teamwork and group loyalty among grafters, to the unspeakable disgrace of city governments. It is not the group loyalty of a group's members, but the objectives of the group's activities that count. Nothing could be worse for Mary, George or Walter than loyalty to some groups. To entice them into loyalty to a group with safe ideals, instead of letting their loyalty be captured by some other group with dangerous ideals, is likely to be the very core of the problem. This brings

us back to the lure of the pleasing personality and the whole philosophy of hero worship, so important in the technique of inter-group competition.

Closely akin to this is the Dewey tendency to identify "voluntary" and "social." These two words are *not* synonyms. To imagine that they are, is to overlook not only the culture mass but also the compulsion that always plays so large a part in the social process. To suppose that compulsion of a member by his group is always resented is to betray the blind worship of a fetish. Study "Hell week" and its significance! People *can* be made good by law, given time enough and a good law. And our current aversion on principle to compulsory discipline, though to some extent a salutary reaction, is rationalized by unsound sociological principles.

We come now to the final chapter in our philosophy of moral education. There is nothing the human spirit craves like a great cause to serve, a holy crusade to win, or a splendid art in which to lose one's self. What have we in that line to offer our young people? So long as

a typical college class will contend that it is useless to get an education in science, art and philosophy if one is to be a car-penter; so long as we can live in our own local "Middletown" with no reaction to its hideous commonplaces except the typical American spirit of "boosterism"; so long as neither church nor school fortifies young men and women against the repression of idealism and the stultification of talents which the profits system will almost certainly impose upon them, it is to be feared that our moral and religious educators are but blind leaders of the blind, missing the challenge of the age to enlist the awakening souls of our youth in a soul-satisfying crusade. In which case their souls naturally will not awaken—nor their teachers! The deepest of all needs for moral education is a new vision, in *our* age, and as applied to *our* institutions, of what Jesus called the Kingdom of God.

For moral education, the first requisite is a moral code with reason in it; and for religious education the prime essential is a religious faith with vision in it.



THIS means that our educational system should provide for the education of social and political leaders not less than of leaders in the material arts of life. It is not simply democratic government that is threatened with failure through the woeful social and political ignorance of our masses, but practically every group and every institution. Our family life, for example, is threatened by our social ignorance. Our economic life abounds with examples of such ignorance. The church is menaced by the same ignorance. Religion has a practical stake in social education, not only because social education is closely akin to religious and moral education, but because our whole civilization is suffering from lack of competent spiritual leadership, leadership along nonmaterial lines.—Charles A. Ellwood, *Man's Social Destiny*, Cokesbury Press, 1929.

These Things Remain

JOHN W. SUTER, JR.

*Executive Secretary, The National Council of
the Protestant Episcopal Church*

CREATIVITY in both teacher and learner is much emphasized today. And rightly so. We must cultivate our own powers and stimulate the growth of powers in our pupils. A given power either quickens or dies, either grows or stales. Where there is no growth there is no true education. Hence the accent, in most educational policies today, on self-expression. Positive verbs dominate our educational vocabulary: the learner must think something, make something, do something, invent something; he must plan, construct, judge. The learning-process has become executive.

But this is not all. Our preoccupation with expressivism and creativity should not blind us to the other side. A human being has other powers besides the more active ones. And it is the human being himself, not just one side of him, that must grow up. There are the passive powers, receptivity and appreciation, for instance. Perhaps these can be creative, too, in a deeper sense; but that is not the point, at least not for the moment. The point is that these more passive functions exist, are important and must be included in any intelligent plan for the growth of a person.

As the learner passes through life, proceeding from stage to stage along this exciting journey, he finds certain factors in the general situation that are "given"; items in the scenery of the pilgrimage that are simply there. They confront him. His life moves among them. He hears them, sees them, feels them. He can love some of them. Some he will

find for himself, but others he may never experience unless somebody puts them in his path. One of the primary duties of society as educator is to place certain selected things in the learner's path; not (be it noted) as materials upon which he is to sharpen his creative faculties, but as something for him to take note of, receive, enjoy, understand perhaps, respond to. Not as raw material but as finished.

Take a Raphael Madonna. It is a superb expression—Raphael's expression. His soul went into the making of it. He finished it. Not by the minutest stroke of the smallest brush can it be altered or improved. It is here: a given factor. We stand before it and take it in. It shapes us, not we it. It is to be received, not constructed. Once for all, at a certain moment in history it was created, given. Ever since then it has been for those to receive who are able. He that hath eyes to see, let him see. He that hath eyes. Eyes, that is, of the spirit, of the soul, of the inner man. We speak of "drinking in" a work of beauty. It is a good phrase. Through such draughts we grow, fed by wells of water that spring up into everlasting life.

Or take a great religious poem or hymn. It represents the inspired self-expression of David or Isaiah or Paul, of St. Bernard of Cluny, Watts, Wesley, Heber, Keble or Brooks. Self-expression, yes: theirs, not ours. Before these fruits of their creative toil we stand in awe, receptive. We repeat their words, clothe our spirit in the mantle of their fire, put on their glorious garments of praise. Thus it is that these great souls

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find us. They lift us up for a moment into the heaven of their presence, where we drink of their power. And for us this experience is, for the moment at least, passive. It is not what we do: comparatively, we do nothing. It is what is done to us. And this is part of the process of growth, part of education.

All of us make things. We write a little, make some speeches, play the piano or the violin a little, sing, act, paint, draw or model, make clothes or gardens or sonnets or acrostics. And almost all our products are ephemeral. They last an hour or a day and are forgotten. It was the making of them that mattered. We created and that was good for us. Thus the things we made served their purpose and passed. But not so with what Jeremiah and Beethoven and Shelley made. These things remain. They are part of our heritage. They are as good today as ever. To come into vivid contact with them is to have an experience.

If you would know what I mean, pause and recall to your mind those few great works which in your own experience have exerted their power over you; the few that really found you; those to which you responded because you could not help it. Each person has a list of his own. For myself I will mention a few merely as examples. I cannot explain; I can only report them. I think, for instance, of the Arc de Triomphe du Carrousel in Paris. Not an expert in architecture, I cannot say how "good" it is. All I know is that the first time I saw it, it took my breath away. I stood before it in surprise and wonder. Never in my life have I felt less "self-expressive" than at that moment. There was in me not the faintest urge to copy it in plasticine, color a drawing of it or write a poem about it. I felt absolutely hushed. There was nothing that I wanted to do about it. I was simply frozen, arrested, stilled—in enjoyment. I remember on another occasion, a year later, going many blocks out of my way in order to stand

before this work of art once more, not to study it but to enjoy it. Whether its architect is famous or not, he has spoken to me, and I am content just to listen.

Certain lines of poetry have a similar effect. I cannot say why. It is like love at first sight. I never hear them without the sensation that bells are ringing up and down my spine. For example:

Duncan is in his grave;
After life's fitful fever he sleeps well;
Treason has done his worst; nor steel, nor
poison,
Malice domestic, foreign levy, nothing,
Can touch him further.

Chartres Cathedral does the same for me; so do the façade of a certain Spanish Mission in Santa Barbara, a Bach chorale, the Rhine-maiden passage in Wagner's *Ring*. So do one or two of the Psalms, the opening of St. John's Gospel, and the Collect for the twenty-first Sunday after Trinity. I could extend the list, but not very much. In each case, what I feel is that the "thing" is everything, I am nothing. "It is written." It finds me. Something "clicks," and I simply know that I am in the Presence.

When Keats wrote his lines on the Grecian Urn, and on Chapman's Homer, he was giving great expression (being himself one of the great) to feelings which hundreds of other observers had experienced but were powerless to express. At such times most of us can express nothing, and should not try. We do not want to.

The act, the passive act, of standing in awe before greatness, before beauty, is somehow ennobling. It promotes growth. It stretches the soul. How, I do not know. I have no special theory of the psychological consequences of the exercise of the faculty of appreciation; I only know that its exercise is important and enters into all real education.

It is a profound duty of educators, including religious educators, to expose their pupils to great things: in music, painting, poetry, prose, architecture, sculpture, drama. And most of us slight

this phase of our work. We do not bring our children and older scholars within the influence even of those masterpieces that are easily accessible.

Our sins are both of commission and of omission. Those of commission are positively harmful. Think of the thousands of stained-glass and quasi-stained-glass windows in our churches which are on the artistic level of the commercial greeting card. Week after week, the impressionable child stares at them. They are, if anything, "pretty." And suppose the child acquires a pretty, pink-ribbon idea of religion; is it any wonder that he tires of it all and drifts away from an institution that fed his esthetic nature on raspberry pop? Insipidity is an enemy of Christianity, pale but deadly. Or think of the tunes played on hundreds of our church organs. Listen to them attentively, critically, and ask yourself what they mean, what they say. "Hearts and Flowers," or its equivalent, saps the emotional vitality of many a Sunday school and congregation. Think of the anthems! Ask any competent musician where they rank musically. Many of them are the blood brothers (or sisters) of drug store post cards and florist "funeral pillows." The one quality that is common to all these things is weakness. Sincerity and strength are what they lack; yet these two qualities are the bone and sinew of the religion of life's Master. Think of the illustrations in the average Sunday school lesson leaflet. They are not childish; if children had drawn their own decorations, these would at least be sturdy, honest, virile. No, they are not childish (in the sense of childlike), but diseased. They reveal the wishy-washy imaginings of adults whose minds have not matured.

More important still, perhaps, are our sins of omission, for they are more nearly universal, more easily remedied, less excusable. Our religion has a great heritage. Take its literature. There are the Sermon on the Mount, St. Paul's hymn

to love, the poem on Faith in the Epistle to the Hebrews, the dramatic sequences in Revelation—to name at random only a few. Our treasury of sacred writings contains also the Te Deum, the Magnificat, the Nicene Creed, a dozen incomparable Collects, the Communion Office, and perhaps fifty noble hymns which have won a place in literature independently of pious repetition. These writings take their place beside the best that one finds in Homer, Plato, Dante, Shakespeare. They are universal in their appeal. They speak with power. Children can become acquainted with them, can acquire a taste for them, can love them. If only we will do two things: place them (in attractive form) where the children can find them, and then leave the children alone with them. Too often we spoil the taste of them with our clumsy pedantry, burying the pupil's first encounter with a new treasure under a load of schoolroom duties, memorization, moral teaching, marks, prizes, punishments. We do everything except allow the inherent beauty of the treasure to find the child and awaken his glad response.

In his fine *Shaping Men and Women*¹ Stuart Sherman describes a great teacher he had when he was in high school.

The point is that this teacher had in himself a white-hot love for fine things in literature, and whenever one touched him one took fire. That is just the whole secret in a nutshell.

I remember one day he told us all—a senior high school class in English—to close our high school editions of *Macbeth*. Then without a word of comment he read us "The Death of Socrates" from Jowett's *Plato*, read it with a kind of intensity and grave feeling which made the conversation in the prison house very real to us. I could hardly wait till the session was over to get hold of Jowett and read through the *Dialogues*.

His most effective teaching, so far as I was concerned, was done in the five minutes between 4:00 and 4:05 in the afternoon, as I was passing by his desk on the way out of the classroom.

He would stop me and say, "Look here, Sherman, have you read the *Epithalamium* and the Hymns of Edmund Spenser?"

1. Doubleday, Doran & Co. Quotations from pages 12-15 and 18-20.

And I would admit that I had not. "Ah," he would exclaim, with a flash and a glow of remembered pleasure in his eyes, "Ah, but I envy you reading those poems for the first time!" Then I would go and buy the works of Spenser and read him straight through in a cheap little thirty-five cent edition, which I have to this day, and still prefer to any other, for the sake of my memory of first exploring there in search of the gusto I heard in that teacher's voice, in search of the glow I had seen in that teacher's eyes.

Under the influence of these little fiery touches of enthusiasm between 4:00 and 4:05 in the afternoon, I read through while in high school the works of Spenser, of Keats, of Shelley, of Byron, of Tennyson, the whole works of Matthew Arnold, politics and theology included, Plato, Milton's *Areopagitica*, and some of Hooker's *Ecclesiastical Polity*. I remember those offhand as some of the books bought and read under that teacher's influence. There was no examination in any of these things, no "credit" for reading. They were presented to me just as privileges and pleasures to be had for the taking; and so I took them. He discovered my appetite and liberated it. That was all there was to it.

I date my first real awakening to the beauty of Greek literature in this way. One afternoon this teacher and a fellow teacher of his were standing in the school yard eating peanuts and watching our team playing football. I happened to be standing near. As this teacher of mine shelled his peanuts, he said to the other teacher: "Do you know last night, Walter, I read themes till three in the morning. Then I wanted something to take the taste out of my mouth. And so I took down the *Antigone* of Sophocles and read it; and do you know, it was so beautiful that I couldn't sleep."

I overheard him saying that, you see, eating peanuts out on the football field, where it dropped from him just casually: "It was so beautiful that I couldn't sleep." He said it as if the memory of that beauty hurt him a little still, like a pleasure that is almost too perfect to be endured.

I was willing to go a good way for a beauty that would not let me sleep; and so in my high school days I began to read Greek tragedies in translation, and to learn a little Greek just as fast as I could.

He didn't know that he was teaching on that particular occasion. He didn't know it till twenty years later, when I found him, now a master in one of the New York high schools, and told him about it. It was merely a spark dropped in tinder, from the bright blaze in his own mind. But that, all along, had been his instinctive method. He knew what nine teachers out of ten don't understand, that you can't shape men and women from outside. You have got to start something burning inside. All the fine art of teaching is there. And it is rare. It is fearfully rare.

And speaking of the typical pupil, he adds:

What he really craves in his formative years, is not flattery. What he craves is to feel himself in the grip of strong formative hands which promise to make something out of him which shall not be soft, like a sponge, but hard like a baseball, a league ball, a championship ball, capable of being pitched at a high speed over the plate.

I say this craving to be formed is the most interesting aspect of adolescence. But it is also a want and a desire of people at all ages. It is an elemental and universal passion. As such it deserves to be recognized and studied as much as hatred or lust or any of the seven deadly sins. Keep your eyes open for virtues that have been hastily classified as vices. All people who work successfully upon other men and women take account of it.

The craving for form explains the worship of the football players for the coach who week after week works them like horses, browbeats, harries, and curses them; and they put up with him, not only put up with him but worship him. Why? Because they know he is *licking them into shape*, licking them into shape for victory.

That is a symbol, isn't it? of what everyone wants: To be licked into shape for victory. People don't resist you when they find you are doing that.

The craving to be formed explains the adoration of daubers in the studio for the great master, a Whistler, a Sargent, who, strolling in for a quarter of an hour, bends over the canvas and exclaims: "Rotten! Do it like this," and with a slash runs an infinitely instructive thumb nail through the wet paint.

The craving for form explains the devotion of the French to Napoleon, of the Germans to Ludendorff, of the Russians to Lenin, the Italians to Mussolini, of many Americans to the Ku Klux Klan. I am not defending, please note, any of these heroes. I am merely explaining the hold they get on men. They arrive when the masses of men are in a state of helpless futility, these dictators. And they satisfy the average man's desire to be shaped, and incorporated into something important, effective, formidable. "Though he slay me, yet I will trust him," cries the old patriarch, cries the soldier, cries the average man out of the heroic depths of his craving for form.

In the field of literature this passion accounts in considerable measure for the power of those great books which never go out of print: The Bible, the *Imitation*, *Pilgrim's Progress*, *Robinson Crusoe*, Plutarch, Marcus Aurelius, Plato, Montaigne. These books seize upon souls at their appointed hour and deal tyrannically with them. That is what the average man wants of his books, especially if he be a man of but few books. He wants them to do something to him, for him, with him. That is his measure of their interest and success.

Well do I remember in my own school days racing through an assignment in Hamlet (looking up the meanings and constructions of obscure words) in order to get through long enough before the bell rang so that I could turn back to a certain page and read to myself, as slowly as I wished, a passage whose magic had touched me. To my surprise I was actually enjoying Shakespeare—in spite of the teacher, the assignment and the whole system of marks and examinations. I remember feeling almost guilty. It was like smuggling. The same thing happened to me with regard to certain pages of Keats, a poet not “required.” A friend had given me the book for my fifteenth birthday. My reading it was not a duty, not supervised or marked, not even known. Even the idea of loving it seemed not too wild a notion to be entertained, though I suppose I would have gone to the stake before admitting it in a community where obedience and football were the twin essentials of the good life.

To how many Sunday school teachers has it ever occurred that one of the finest results they could accomplish would be to have their pupils enjoy the Nicene Creed? It is a magnificent utterance. It has movement, rhythm, pace, climax. Its sonorous syllables speak with a solemn grandeur. It marches with Homeric tread. In it are mingled the thunderous voice of Hebraic awe and the fine edge of Greek precision. It has inspired some of the world's greatest composers, whose musical settings enrich the world of art no less than that of religion. It ought usually to be sung rather than said. Certainly it should be enjoyed before it is understood. We should let our children grow up loving it, and only gradually and with careful reticence presume to explain it. Their first acquaintance with it should be emotional, not intellectual or moral. The trouble is that we begin by moralizing and theologizing about it, until

we have succeeded in scotching whatever natural response it might have awakened. And often this mistake is made because the teacher himself, the victim of similar mis-education, has never sensed the beauty of this prose-poem. He has never really heard it; he has only heard it explained. He therefore has nothing wherewith to set his pupils on fire. There is no spark in him. Thus we cramp our souls in a vicious circle of emotional paralysis.

We should feed our children stronger meat. They can stand it. They like it, need it, will thrive and grow on it. The experiments being tried in certain English schools will bear watching. Children from the earliest grades are given only great literature to read, even in the lesser exercises of reading and writing. They are fed daily on Homer, Plato, Chaucer, Shakespeare, Stevenson. They are exposed to fine language and move at ease among masterful ideas.

Life itself, even for a seven-year-old, is not insipid. It has a strong taste. And religion has to do with life, one's own life, or nothing. What we need to equip our children for is the crises that they meet, and these crises (which really constitute life) are fierce, bitter, powerful. Temptations are not gentle, choices are not trivial. Not at any age. Therefore the sort of education that is typified by piffling leaflets containing washed-out paraphrases and bed-time stories will not build in our children the spiritual or religious stamina which real life requires. These same children read the newspapers and pore over the marvelous rotogravure pictures. Also the “funnies,” which, it is worth remembering, have quality and in their way are strong. They turn the pages of good magazines. They listen to great music on the talking-machine, vivid speeches on the radio, lively conversations at home and school. At fifteen they are reading *“All Quiet on the Western Front”* and going to see *Journey's End*

(thank goodness). Galsworthy, Conrad, Hemingway, will soon be their daily bread. *John Brown's Body* they will take as a matter of course.

The last thing in the world the Christians need to do is to try to invent new material to "compete with" the vivid, strong writings among which our young people (and old ones) move today. For the Christian religion already contains, in its great heritage, works of equal power and magnitude. If only we will let the children have them! Moses, David, Jesus, Paul, St. Francis, Thomas A Kempis, have much more in common with modern young people and the books that modern young people read, than have many of the stories and supplementary materials found on the shelves of our Sunday school supply closets. And if the young people do not suspect this, whose fault is it?

There is a kind of authoritarianism in which I strongly believe; a sort of once-for-all-deliveredness that I think we need to cultivate. I mean the authority of greatness. Not the faith once for all delivered unto the saints, but the works once for all delivered by the poets—and

prophets, painters and musicians—many of whom, it is true, were saints also. The modern church schoolroom has been likened to a spiritual and mental gymnasium: a place where minds grow strong by exercise, where souls acquire ability through activity. This is good. But no child does his best in a gymnasium when he is hungry. Nourishment is still important. Let us exercise our pupils by all means; but in the meantime let us not starve them.

I am still in favor of creativity. I have spoken and written in its favor many a time and shall do so again. Learners must indeed acquire power through purposeful activity. They must work, and must work things out for themselves. They must learn to think by thinking; by attacking problems new to them, personal to them, important to them. But all of this, with everything it implies, can best be done by a group of pupils who, in company with their teacher or leader, habitually place themselves under the spell of great souls who have spoken, and whose words, pictures and music still have power to nourish life.



Adjustment of the Church to a Changing Culture*

WILLIAM CLAYTON BOWER
*Professor of Religious Education,
University of Chicago*

DO current trends in institutional religion constitute an adjustment to contemporaneous social change? The difficulty of reading such complex facts as are involved in this problem should put one on his guard against sweeping generalizations or incautious conclusions. At best, one should attempt only tentative interpretations.

FACTORS OF CHANGE

Religion faces the problem of adjustment to one of the most profound periods of change in the history of human culture. These changes are so deep-going that they affect not only the processes and structures of social living but our fundamental values and our whole outlook upon life.

These changes in our contemporaneous culture are due to the interaction of three basic factors of modern life. The first, and most fundamental, is the method of science which is the outgrowth of the naturalistic tendency of the Renaissance. The second is industry with its elaborate technology applied to practical processes. The third is the democratization of social life as a form of associated living.

The influence of the operation of these factors upon religion is profound—far beyond the perception of the vast mass of the religious population.

TRENDS IN CURRENT RELIGION

Over against these changes in contem-

porary life are two identifiable trends in current religion.

One is the secularization of religion in the form of the new humanism. This movement is non-theological. In its radical forms it is agnostic, if not atheistic. As a movement it is concerned with man's career upon this planet, and its purview is limited to the here and now. As yet limited for the most part to the intelligentsia, it is beginning to permeate increasing areas of the religious population and is extending its influence not only in the West but in non-Christian lands as well. It has become a movement with which historic Christianity must deal.

A second pronounced trend is taking place in institutional religion. This institutional trend manifests itself in an unprecedented erection of church buildings. Vast sums are being expended in impressive and elaborate structures. And, interestingly enough, these buildings are of the Gothic type whose symbolism is derived, not from the values of contemporaneous culture, but from the culture of the Middle Ages.

This institutional trend also manifests itself in an unprecedented development of liturgy. The worship of the church, in keeping with its architecture, is being "enriched" with forms and ceremonies, many of which, like the architecture which houses them, recover their patterns from the religious experience of the Middle Ages. One of the pronounced aspects of this liturgical tendency is a contemporary leaning toward Roman Catholicism.

Still another manifestation of the in-

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stitutional trend consists of an unprecedented group of "activities" of one sort or another. Some of these are organizational. The modern church has become a vast plant with manifold operations requiring a staff of administrators. The modern pastor finds his managerial functions pressing increasingly upon his prophetic function. Others of these activities take the form of social service of a multitude of types.

A third pronounced trend in contemporary religion is a decided reaction toward fundamentalism in large areas of the church and in considerable geographical sections.

In the face of these unprecedented developments in church building, liturgy and extended activities there is, however, a growing feeling among many in the church that religion is losing its sense of orientation toward the changing conditions of modern life and that there is a waning sense of gritty reality and compelling vitality in its beliefs and practices.

THE MEANING OF THESE TRENDS

What, then, are the meaning and significance of these trends? Do these developments constitute an adjustment of current religion to the changing conditions in our modern culture? Or are they escapes from the realities of the modern world and compensations for the incompetency of traditional religion to deal with these changing conditions?

From one point of view, these trends could easily be interpreted as an uncritical and complacent acceptance of industrialism in an acquisitive society. There are those who believe that traditional religion is supplying the sanctions for the social and industrial *status quo*. If this is a correct reading of the facts, then it may follow that unreconstructed religion is unconsciously but inevitably becoming the priest of the *status quo*.

It must be admitted that there are two considerations of great weight that point

in this direction. One is the fact that the wealth and processes of our industrial and acquisitive society are in the hands of Christian people and that the people are willing to finance these expensive operations. If religion were prophetically critical of these processes, the question at least arises whether those who control the capital of the industrial order would so willingly finance these religious operations.

The other consideration is the fact that the zestful activities of institutional religion in social service are not for the most part of the reconstructive but only of the ameliorative type. They are not directed, for the most part, to changing conditions and the factors that produce them but to relieving them. To be sure, there are a number of outstanding exceptions to this general statement as, for example, the investigation of the steel industry and the effort of the church in behalf of temperance and child welfare.

From another point of view, these trends may be seen as evidences of the escape of religion from the realities of the present social situation or as compensations for its incompetence in dealing with it.

It cannot escape critical attention that these trends within unreconstructed religion are institutional. Nor can one overlook the significant fact that historically the cultus has for the most part flourished in the decadent periods of vital religion. Neither will the critical observer overlook the fact that, historically, institutional and liturgical religion have, when they have existed contemporaneously, been in radical conflict with prophetic religion.

To be sure, it may be pointed out that the building of beautiful ecclesiastical structures and the development of colorful liturgy may be in part a natural reaction from the bare and cold intellectualism of Protestantism, such as occurs when one of the fundamental needs of

the spiritual life is neglected through the over-development of other needs. Or it may be suggested that an enriched worship is a release from the tensions and the weariness of a machine régime.

Nevertheless, when the emotions are cultivated as ends in themselves and without relevance to the vital issues and values of social living, the modern psychologist is at least led to inquire whether we have not here a now well-recognized pattern of escape behavior. When we are incapable of facing the issue in a realistic way, we tend to take refuge in emotionalism.

As for the ameliorative *busy-ness* of unreconstructed religion, it may be urged that, in spite of traditional beliefs and practices, many religious persons are sincerely seeking, in more or less conscious ways, to take hold of the problems of modern life in practical ways and to effect what changes they can. But restless and excessive activity that does not bear evidence of consistent directive purpose or effective organization at least raises the suspicion that it is a compensation arising out of a dumb sense of inadequacy to meet realistically the underlying issues of contemporaneous culture.

So that one is led to suspect that we have here two aspects of one process. *Because* religion, in its uncritical acquiescence in the *status quo*, has to that extent lost its essential character *as religion*, it unconsciously seeks to escape from reality and to compensate for its incompetence by resorting to the elaboration of the institution by erecting buildings, by the development of liturgy, and by excessive busy-ness about the activities that are irrelevant to the fundamental issues of a machine age.

All of which is to say that religion in the present American scene may be gradually losing its critical, reconstructive and prophetic function and may be clothing itself with the richly embroidered vestments of the temple priest.

THE ADJUSTMENT THAT RELIGION DEMANDS

Manifestly, what is needed in the present American scene is a positive, dynamic and creative adjustment of a vital religion to the changing processes and structures of the modern social world. Nothing short of an adjustment that will come to grips with the vital issues of modern living at the points where human values are involved will suffice.

This means that religion must develop techniques for discovering the spiritual values in the processes of our contemporaneous civilization. It needs to see in current experience a process which in itself is creative, within which values are in process of creation and realization. This generation of human beings cannot live solely by the values that have emerged from and supported the experience of the past. Society is not so much sick as it is undergoing a process of self-realization. These values need to be mined out of current experience as it moves creatively from its historic past to its unrealized future. This means appreciation as well as criticism and reconstruction. Religion will live, not by employing techniques for recovering the values of the past, but by dealing creatively with the values that are resident in a current creative experience.

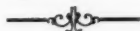
Religion needs also to develop techniques for expressing these values that are resident in current experience in symbols appropriate to that experience, and not merely to copy the symbols of a past experience simply because they are ready to hand. This, of course, does not at all mean that the values and symbols of a past experience are to be ignored or undervalued. Neither does it mean that the religious experience of the present is to dissociate itself from the priceless historical religious experience. It does mean that as religion in the past has found appropriate symbols for expressing the values that lived and moved within it,

so our experience must yield its values to vital and meaningful modes of expression in terms of the spiritual values of the experience of our generation and not *in spite of it*.

Most of all, vital religion needs to discover techniques for subjecting our contemporary civilization—its science, its machines, its industry and its democratic way of life—to criticism, evaluation and reconstruction, in terms of these spiritual values. This has always been and still is the function of prophetic religion. The field of its operation is within the relations and functions of social living—in the manifold and significant experiences of the Great Society where the fundamental values of human living are in-

involved. The reconstruction which prophetic religion effects takes place at the points where religious persons and the corporate religious body function in the Great Society.

These techniques, contemporaneous religion does not, for the most part, possess. It is at some such points as these that religion needs to focus its attention in any adequate adjustment which it may make to our changing modern world. Moreover, unless religion succeeds in making these adjustments creatively to the changing conditions of our modern world, it will lose its essential character as religion, as well as its standing and influence as a factor to be reckoned with in the modern world.



WE STAND between two worlds—one dead, the other hardly born; and our fate is chaos for a generation. We are conscious that the morality of restraint and fear has lost its hold upon men, and we must look for a natural moral code that shall rest upon intelligence rather than fear. We are compelled, despite ourselves, to be philosophers—to build for ourselves a system of life and thought that shall be consistent with itself and with the experience and demands of our times. We stand before the stars almost naked of supernatural creed and transmitted moral code.

How shall we clothe our nakedness? Where shall we find a moral code that shall accord with the changed conditions of our lives, and yet lift us up, as the old codes lifted men, to gentleness, decency, modesty, nobility, honor, chivalry, and love? How shall we redefine the Good? How shall we create a moral basis for the Great Society?—Will Durant, *Our Changing Morals*, Simon and Schuster.

Some Functions of Joy and Sorrow in Character Development

CHARLES E. RUGH

Professor of Education, University of California

PERHAPS nothing else exhibits the bankruptcy of current psychology so much as the disregard or even disrespect for the emotional aspect of human life. In a recent conference one of the psychologists said that enthusiasm is a disease, and that when he sees an enthusiast he sets that person down as in need of a psychiatrist. He was so enthusiastic on this particular point that he might have been taken as an example of his own doctrine, particularly in view of the subject over which he was enthusiastic. When we consider the things about which people become enthusiastic the truth emerges that it is not the enthusiasm so much as what arouses it that might suggest disease and the need of a psychoanalysis.

One of the causes of this state of affairs is the attempt of the psychologists to be scientific by following the technique of the physical sciences. In these the emotions or personal matters are disturbances rather than aids.

Considering the recognized importance of good character, it seems strange that so much confusion and contention prevail concerning its nature and development. Why so little research in this important field? Perhaps the first answer is to be found in the difficulties to be encountered. Human nature is the most complex thing there is. Some time ago Chancellor Jordan expressed his surprise that scientists continue their endeavors unabated in the two fields of the "infinities" and neglect the third. He said, "They keep on studying the infinitely great, the stars, and the

infinitely small, the atoms, and neglect the infinitely variable, ourselves."

There is a second reason for the present situation. It has dawned upon those working in the field of human nature that the techniques applied in the other fields are disappointing when applied to persons. In the volume *Reality*, Streeter discusses this problem under the interesting title, "Two Ways of Knowing." The facts are that since the time of Descartes analysis has been the recognized technique of science, and the fundamental assumption has been that the whole is equal to the sum of its parts. This assumption is sound for the quantitative aspect of material substance, but in the case of character the whole is something different from the sum of any parts that might be considered. This difference is well described by Lloyd Morgan as the difference between an "additive aggregate" and an "integral entity."

Character is an integral entity. Integration is the key to character development. To quote Chancellor Jordan again, "It is the way a man is put together that determines his character and his conduct." Let us make, therefore, a sort of preliminary skirmish into the field of the problem of integration.

For some time students in human nature have been working at character analysis, and they hope to discover traits. Another group have placed the emphasis upon conduct. In a recent conference on character education Dr. George H. Betts said that "character, except in terms of

conduct, behavior, has no practical meaning, and the corollary is that all behavior, conduct, is the expression and antecedent of character." This isolation of behavior in relation to situation, or this failure to recognize the organismal view of human beings, is another exhibit of the bankruptcy of psychology and of current theories of character. Character is the totality of functions of any person, operating in any particular situation, and is due both to the nature of the reacting organism and the situation in which the behavior occurs. Stated differently, character and situations are bi-polar and reciprocal. In this reciprocal bi-polar relation it is the emotions that function as one of the integrating agents.

In the attempt to use analysis as the method of studying human beings, the isolation of the intellectual aspect of experience is not nearly so false as the isolation of the emotions. The facts are that in every "behavior segment" there are three factors to be considered: the reaction or response, the emotional concomitant, referred to the condition of the reacting agent, and the affective accompaniment or satisfying or annoying aspect of the response. In this third factor, the affective accompaniment, we have the ground for the distinction between pleasure and pain as the biological aspect of integration, happiness and misery as the psychological, and joy and sorrow as the sociological.

PLEASURE AND PAIN

On the biological level, pleasure and pain are the emotional concomitants, if not agents, of integration. Pleasure accompanies the functions or operation of processes that sustain the *status quo*. Just how this is done is not known, but the tendency is for the organism to continue doing what is pleasurable and after resting to repeat such a process. Pain is remedial or reconstructive where there are processes interfering with normal

function. Pain is specific and occurs where the reconstruction is needed. There are pain nerves. We know very much about their anatomy and physiology. There has been a considerable tendency to treat pleasure and pain as teleological agents, suggesting care or warning. This is a false view. When these affective accompaniments seem to be so employed, it is because they have induced reflection, or intellectual processes. The cut finger or headache from indigestion may modify present and subsequent behavior, but this is because of the intellectual functions aroused. This is why pleasure and pain cannot be made ends of action, as James has demonstrated.

HAPPINESS AND MISERY

On the psychic level, happiness and misery, or unhappiness, perform the same kind of functions as pleasure and pain on the biological level. Happiness and unhappiness are concomitants or accompaniments of personal responses as agent. Happiness accompanies successful action, and misery or unhappiness accompanies failure.

JOY AND SORROW

Joy and sorrow operate on the social level. They, too, are accompaniments to responses of persons toward persons as such. In present day psychologies you will look in vain for any treatment of these emotions. However, the great men of all ages have reflected and written about these experiences. I do not harbor any fond illusion that I can make any important contribution to the most difficult of all subjects, but it may be possible to start something that may lead to thought and action that may help in the field of character development. Perhaps the best that can be done at this time is to quote some of the statements from some of the old masters who have reflected upon the fundamental aspects of human life. Confucius said:

There are three joys that do good, and three joys that do harm. The joys that do good are joy in dissecting courtesy and music, joy in speaking of the good of men, and the joy in a number of worthy friends. The joys that do harm are joy in pomp, joy in raving and joy in joys of the feast.

Blake said:

Man was made for grief and woe;
And when this we rightly know,
Thro' the world we safely go.
Joy and woe are woven fine,
A clothing for the soul divine.
Under every grief and pine
Runs a joy with silken twine.

In the *Confessions* St. Augustine said: Everywhere the greater joy is ushered in by the greater pain. What means this, O Lord my God, whereas Thou art everlasting joy to Thyself, and somethings around Thee evermore rejoice in Thee? What means this, that this portion of things thus ebbs and flows, alternately displeased and reconciled?

For my joy I remember, even when sad, as a happy life, when unhappy; nor did I ever with bodily sense see, hear, smell, taste or touch my joy: but I experienced it in my mind, when I rejoiced; and the knowledge of it clave to my memory, so that I can recall it with disgust sometimes, at others with longing, according to the nature of the things wherein I remember myself to have joyed.

It is both interesting and suggestive that the great men and women of the world have not only profited by the joys and sorrows they have experienced but have reflected enough about these emotions to have given us some very beautiful literature.

It is because joy and sorrow are the emotional accompaniments of social relations that they are so important in character development. As accompaniments they have two functions: first, as means of integrating experience, and second, more

important, they function as means in the development of a system of values. Here is a field for research and writing.

The place of love in human life is well recognized and appreciated, if not well understood. "The normal development of love requires that there be joy in the object. If there is this, the rest will follow; if there is not this, love is doomed from the outset. It may also be the fundamental expression of love."¹ Joy furnishes the physiological and the psychological foundation for what Overstreet calls the expansive life. The French authors have done much more in this field than those of the other countries.

In joy the features dilate, the eye-brows are arched, the countenance opens out, the voice is louder and fuller, the gesture more ample and vivacious. The heart and lungs dilate, and the brain works more easily and more rapidly. There is increase of mental animation and of sympathetic feeling and goodwill in all that is said and done. In a word, the expression of joy is the expression of liberty and therefore of liberality.²

Naturally enough, the intellectual factors in character have been given most attention. For the present will and the volitional aspects have almost dropped out of treatment. There is an increasing interest in the field of the emotions, particularly in relation to social groups. The true functions of pleasure and happiness and their limitation as measures of value can best be discovered by a study of joy and sorrow, and these are of particular interest to those concerned in religion.

1. *Foundations of Character*, by Shand.

2. *La Psychologie des idées-forces*, by A. Fouillée.



Character Education for Citizenship*

JEREMIAH E. BURKE

Superintendent of Public Schools, Boston

THERE is nothing novel about the topic of character education in the public schools. At all times and in all systems of education, character development has occupied a pre-eminent place. The early public schools of New England were unmistakably religious. The Bible, the Psalter and the catechism were prevailing textbooks until well into the nineteenth century. The Public Latin School of Boston was established in 1635, five years after the founding of the town. Its purpose was well defined from the outset. Its objective was preparation for the university, in order that the promising boys of the colony might "obtain a knowledge of the Scriptures and by acquaintance with the Ancient Tongues qualify them to discern the true sense and meaning of the original, however corrupted by false glosses."

The Puritan forefathers believed that they had reconciled the various educational complexities—intellectual, emotional, moral and spiritual—and thus had insured a virtuous citizenship, by making religious instruction an integral part of the public school's curriculum. Such a program was unobjectionable and practicable so long as communities were denominationally homogeneous and the closest union existed between church and state. But it was unable to resist the onward march of events. With the advent of non-conformist groups came the disestablishment of church and state and the secularization of education. Hence there arose the non-sectarian public

school, an institution quite unknown heretofore, an anomalous product of the distinctively religious communities of New England. So complete was the agitation against sectarian instruction in the public schools that Horace Mann felt justified in declaring (12th Annual Report, p. 112), "It was not until the 10th day of March, 1827, that it was made unlawful to use the common schools of the State as the means of proselytizing children to a belief in the doctrines of particular sects, whether their parents believed in these doctrines or not."

The modern school is as decidedly non-sectarian and non-religious as the early school was decidedly sectarian and religious. The only remnant of religious instruction in the public schools of Massachusetts today is the provision of Chapter 71, section 31, of the General Acts, which provides that

A portion of the Bible shall be read daily in the public schools without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it, shall not be required to read any particular version or to take any personal part in the reading. The School Committee shall not purchase or use in the public schools school-books favoring the tenets of any particular religious sect.

Not only has the teaching of religion in the public schools been swept away, but in many instances instruction in the moral and civic virtues, and consequently in good citizenship, has been relegated to a subordinate place. It is a serious question whether the centrifugal force of these rapidly revolving wheels of progress has not hurled us out of our true proportions.

*From an address before the Massachusetts Council of Religious Education.
Reprints available. Price, 15 cents each.

As a result, the teacher today finds himself confronted with an obstinate dilemma. We, engaged in the field of popular education, are not privileged to teach whatever we may choose; upon us are imposed either by custom or by statute law certain well-defined limitations. In the present-day public schools, we cannot teach religion. Such instruction is reserved for the home, the church and religious teachers. Nevertheless, since moral instruction is indispensable to good government, teachers and administrators have very distinct obligations.

Many conscientious teachers believe, as Washington believed, that the basis of morality is religion. They are embarrassed and hesitate to give anything approaching formal instruction in morals lest they may transgress the proprieties and offend the religious sensibilities of parents. Here is one horn of the dilemma.

During the transition from sectarian to non-sectarian public schools, however, there was no suggestion expressed or implied that training for citizenship or development of character should become minimized. Indeed, there was a very explicit definition of moral training adopted by the Legislature of Massachusetts in 1789, at a time when the opposition to sectarian instruction was becoming rather pronounced. This statute with no substantial modification has been repeatedly re-enacted and remains in force today. It reads as follows:

Chapter 71, Sect. 30. The president, professors and tutors of the university at Cambridge and of the several colleges, all preceptors and teachers of academies and all other instructors of youth shall exert their best endeavors to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice and a sacred regard for truth, love of their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and they shall endeavor to lead their

pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution and secure the blessings of liberty as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices.

With the sentiments of the statute, all thoughtful educators agree. In fact, great teachers have ever urged the indispensableness of moral instruction of children and youth. Intellectual training alone is woefully insufficient. You cannot have good laws unless you have virtuous citizens, and virtuous citizens are not produced capriciously. They are the resultant of proper training by home and church and school. No school program, therefore, is complete that ignores character training, which is a constant found in all systems of education. In fact, in Massachusetts such instruction is specifically required by statute law.

Here, then, is a most serious problem: Are we confronted with an inescapable dilemma? Or is it possible in our combined wisdom to make such necessary adjustment as may enable us to teach the fundamental natural virtues, such as those enumerated in the statute, without encroaching in any manner whatsoever upon the province of religion or theology?

Let us briefly discuss the natural or moral virtues that seem to have a prominent place in all codes of morality or religion.

Moral virtues are those which have for their immediate object some created thing which may serve as a means of arriving at God. They do not go straight to God. These natural or moral virtues differ from the theological or supernatural, (a) in not having God for their immediate object and (b) in not being necessarily infused and supernatural, since they may be natural and acquired.

The origin of these human virtues is remote. They seem to be co-existent with man. Plato in the *Republic* develops a

system of four cardinal virtues. "Wisdom," says he, "is the Chief and Leader; next following, Temperance; and from the union of these two with Courage springs Justice. These four virtues take precedence in the class of divine goods."

The Latins as represented by Cicero repeated Plato and Aristotle: "Each man should so conduct himself that Fortitude appear in labors and dangers; Temperance in foregoing pleasures; Prudence in the choice between good and evil; Justice in giving every man his own."

Hence, from ancient times there has been a recognition of such cardinal moral virtues as fortitude, temperance, prudence and justice. Here, then, we seem to have certain recognized virtues universal in their practice and application.

It would appear, therefore, that we are not debarred from teaching the great cardinal virtues—prudence, justice, fortitude and temperance—together with their allied natural virtues, such as filial devotion, obedience to superiors, truthfulness, gratitude, magnanimity, unselfishness, kindness, patience, perseverance, courage, abstinence, sobriety, moderation, chastity, modesty, clemency and humility. You will observe how closely this catalogue of moral virtues corresponds with that enumerated in the ancient statute just quoted. Here, then, we seem to have common ground—a platform upon which we may unitedly stand. Here is a treasure-house of virtues to which the teacher may have recourse, a garden of moral loveliness and inspiration into which she may safely lead her pupils.

CITIZENSHIP THROUGH CHARACTER DEVELOPMENT

It was such conclusions as the foregoing that urged the school folk of Boston through a representative council to prepare an epoch-making report entitled "Citizenship Through Character Development," which has for its essence and

core the inculcation of natural and civic virtues. In this document, which was approved as a course of study, a definite period is assigned daily for the practice and exercise of these virtues under the guidance of the teachers. Thus character and citizenship training has been elevated deservedly to a position of supereminence in all our school programs, elementary and secondary. At every point all the machinery of the school is operating to produce a spiritual entity—an upright, honorable and dependable citizenship.

THE VIRTUOUS CITIZEN

Man and society are reciprocally interrelated. The citizen of character is the foundation of good government. Conversely, the citizen without character is a menace to the state and for his delinquency society stands accused. Social righteousness depends upon individual morality. There is no such thing as collective virtue which can be practiced by a community whose members are not personally virtuous in any manner or degree. Integrity of life in each citizen is the only sure guarantee of worthy citizenship.

First and foremost, the worthy citizen must be capable of distinguishing between right and wrong, and must acquire the habit of willingness to do the right. He is clean in thought and word and deed. He practices self-control and self-denial. He has convictions and the courage of his convictions. He appreciates truth and has an established habit of speaking truthfully. Every child should have, during his school life, innumerable lessons in mental truthseeking and truth-telling.

The worthy citizen is virtuous socially, as well as personally. While steadfast in maintaining his individual rights, he is obedient to regularly constituted authority. He has a keen sense of justice and respects all the rights of others. He has

a proper sense of loyalty and is loyal to his family, his institutions, his community, his country and his faith. Fair-minded and magnanimous, he is tolerant toward the opinions, beliefs and convictions of his fellow-citizens; he dispenses good will; he promotes the brotherhood of man. "Thou shalt love thy neighbor as thyself."

THE TRAINING OF TEACHERS

Manifestly, teachers always have regarded moral and civic instruction as the chiefest of their duties. But for the most part, such instruction has been left to the initiative of individual teachers. All teachers feel the need of equipment for this inspiring service. In consequence, a campaign of education has been inaugurated in Boston to collect material, organize instruction, develop skill and formulate special techniques of procedure.

Various steps have been taken with this object in view:

(1) The members of the Council on Character Development have held district conferences of teachers, explaining the content of the courses, the material provided and the methods of instruction.

(2) Courses for teachers have been offered at The Teachers College of the City of Boston.

(3) A course in the technique of character training has recently been introduced into The Teachers College, which all students of that institution are required to pursue.

(4) In order that the skeletal courses of study may become vitalized, there is issued each month a bulletin or magazine to explain, elucidate and amplify the outlines. This bulletin is published by the School Committee and is furnished free to each teacher in the public schools.

The bulletin (*Citizenship Through Character Development*), which is prepared under the editorial direction of the

council of principals, is fertile in illustration, in suggestion and in helpful aids for the teachers of all grades of instruction. The copy for the magazine is collected and organized each month by different groups of teachers, representative of the various sections of the city. Thus, during the school year every teacher in the service has an opportunity to make a contribution to the work in character formation. Under these circumstances the salient features of each particular teacher's program may become an inspiration and a guide to all her fellow-workers. This is the quintessence of teacher participation.

(5) By means of all these varied activities, we confidently expect to build up as the days go by a technique in character instruction that will be as adequate and as justifiable as the techniques now obtaining in certain academic subjects.

RESULTS

You are interested to know what are the fruits, the results, of this ambitious and adventurous program. Is it functioning? What are its accomplishments? are pertinent inquiries.

We are laboring under no illusions. We appreciate fully the magnitude of our task and are far from extravagant in our expectations. The results flowing from this work in character development—the very taproot of good citizenship—are intangible and immeasurable as all spiritual reactions are. "Behind the visible work there is a work invisible." However, evidences of the effectiveness of our program, coming from parents, teachers, and even from the pupils themselves, indicate quite conclusively that we are making noticeable and persistent gain in personal and civic honesty, practice in truth-telling, effort to choose the right and reject the wrong, reverence for elders and superiors, respect for law and order and for others' rights and privi-

leges, growth in moral judgments and appreciation of spiritual values.

It is particularly gratifying to record in many instances the development of a better civic virtue, of a finer collective spirit; in short, the dawning of an educated public sentiment.

Pupils are beginning to assume responsibility for the good reputation of their school communities and are learning the lesson paramount in a democracy, namely, the indispensableness of a high order of leadership and the moral purpose to select such leadership.

A teacher writes:

I feel that the most distinct benefit from our work in citizenship is the formation of a new attitude of mind. The weight of public opinion (that is, What will my classmates think?) is manifestly on the side of right. Whereas, a few years ago a boys' club generally would choose the most daring or more mischievous boy for its leader, the choice now falls to one who in the estimation of the class possesses desirable qualities as a citizen. I believe that the creation of public opinion that immediately condemns the slacker, the dishonest, the disobedient, and commends the praiseworthy and reliable is most vital, since in the final analysis it is public opinion that rules in democracy.

A PATRIOTIC SERVICE

The American people have been called upon to solve a problem—one of the most momentous and serious ever committed to mortals—the up-building and perfecting of a free government with lib-

erty and justice to all, under novel and untried conditions. The whole American people, in all the years of our nation's life, have wrought and sacrificed that this ideal might become realized. Fortunately, the exalted service of citizenship has been universal—denied to none, accepted by all. Nevertheless, it has been the peculiar privilege of the teachers to stand sentinel in holy places. In an especial manner, supplementing the training of the home, the secular, moral and religious teachers of the nation are the keepers, not only of the intellect and sensibilities, but likewise of the will of our future citizens.

Upon all of us who assume positions of leadership in a democracy are placed obligations and responsibilities which we cannot shirk and must not ignore. God grant that you and I and all of us may have the strength, the fortitude and the grace so to apply ourselves unto wisdom that those who look to us for guidance may not be misdirected but rather may find and cherish life's purest ideals—that they may be led into pathways that are straight and undeviating, along banks of streams that are transparent and undefiled, and upward toward the heights where immaculate peaks unerringly point the way to eternal truth, universal justice and everlasting love.



Character Education in Pontiac Schools

JAMES H. HARRIS

Superintendent of Schools, Pontiac, Michigan

PONTIAC has embarked on a program of character education which, so far as we know, is unique and distinctive.

It has long been my thought that character building, if we are to attack the problem effectively, must be made a direct objective in our educational program. In saying this, I am not unmindful of the valuable results that have accrued from the incidental or "by-product" theory of character development. It is unquestionably true that in the very organization, discipline, activities and practices of the school there are character values of great moment. Obedience, respect for authority, consideration for the rights of others, co-operation, punctuality and many another virtue are inculcated by the nature and workings of the institution. We have no thought, therefore, of uprooting, disturbing, or denying the important contribution made by the incidental or "by-product" method to the ingrainings in children and youth of worthy character traits. We would simply supplement and reinforce this method with a direct, conscious attack.

That there is dissatisfaction with results under the present chance method is evident on every hand. It is not the type of dissatisfaction that means the elimination of what we are now doing. It is the "divine discontent" which insists that we should be doing more; that what is being done is good, but there is opportunity to do it better.

It is with this thought in mind that we determined this year to make a frontal attack on the problem of character edu-

cation. To that end we appointed a director of character education whose duty it would be to centralize and organize all the activities and processes in the school that now have a character-promoting influence, to bring them to a conscious focus, and to supplement them with such other agencies and activities as may still further emphasize and accentuate the place and importance of character as an objective in the educational program.

For this task, we selected Mr. Kenneth M. Heaton, who gave especial attention to character training during his period of training in the Divinity School of the University of Chicago.

OUR TENTATIVE PLAN

It must be appreciated by all who have given any attention to the problem of character education that our adventure is a pioneering one and that we are sailing forth on comparatively uncharted seas. Of necessity, we must more or less feel our way. Nevertheless we have outlined a tentative plan and are engaged in the activities here briefly described.

By way of preface, it may be said that character and the means whereby it matures in desired forms are by no means the simple things that many, if not most, people think. Character is an exceedingly complex affair and those who would solve its intricacies and ramifications by one patent formula are frankly deceiving themselves. So many factors — inherited and environmental — enter into the process of character formation that nothing less than a scientific approach, involving a study of all the avail-

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able data, will advance us far in the attainment of our aims.

With this preface, let us examine the program:

First of all, we recognize the rôle of ideals in the formation of character. An ideal, as defined by Charters in his recent book on *The Teaching of Ideals*, is a trait, such as honesty, courtesy, truthfulness, which has become the object of desire. Not only that, it is also a standard of action and is a measuring stick by which we judge the behavior of others as well also as ourselves.

Ideals exercise a powerful influence in the realm of conduct, and the inculcation of the right sort of ideals becomes of deep significance in individual as well as in social life. It is the duty of the school, therefore, to do what it can to instill ideals in children, to the end that the right traits may become "the object of desire." Literature, biography and history offer the best sources for inspirational material influencing the attitudes and stimulating the emotions of young people. Biblical stories, folk-lore, biographies of Franklin, Washington and Lincoln, and the story of human progress as revealed in history all have a powerful influence in creating ideals and attitudes.

One of our objectives, then, is to assemble and grade this material, adapting it to the varying stages of development of the children as shown by their classification in grades.

A second part of our program involves personnel work with problem cases.

This type of work seems to reach its climax in the junior high school where the tendency to lawlessness (among other good and bad tendencies) seems to break loose. Individual work is needed

here, and a wise counselor and guide may often divert a boy from a wayward course, if the case is wisely handled. It involves, however, much more thorough and scientific work than has generally been done in cases of delinquency. Hereditary influences, home and neighborhood conditions, intelligence quotients, physical health—all are factors that enter into the problem of behavior, and if we are to get very far in our character building, we must take all the steps that the best procedures in psychology and psychiatry demand.

A third feature of our program involves educational and vocational counsel and guidance in the junior and senior high schools.

Character problems—that is, problems involving traits like persistence, industry, thrift, sacrifice of present pleasures for larger future goods and many other desirable character traits—are frequently best solved by inclusion in a far-seeing ambition of purpose. Vocation, therefore, assumes a large place, especially in the high school, and in any broad program of character building.

I have here indicated without elaboration some of the tasks we have set ourselves in our plans for character education. We are in territory that is relatively unexplored, and we must more or less feel our way. We shall undoubtedly at times wander off on misleading trails and shall have to beat our way back.

But with allowance for all that, we hope at least to make a contribution to the perplexing problem which is so deeply in the minds of religious and social workers and observant and troubled citizens.



In a Seminary—Forty Years Ago and Now*

JAMES H. TUFTS

Head, Department of Philosophy, University of Chicago

PERHAPS it does not often happen that a graduate of a theological seminary, after forty years of work in another field, returns to a seminary for a brief stay as a member of its faculty. Such an experience suggests contrasts in the situations and problems, faced by student and teacher then and now.

The social situation in 1889 had as its outstanding figure the formation of the aggregations known as trusts. Fears that these would ultimately crowd out the small business man and defy the restraints of government had been gathering strength during the late eighties and were to result in 1890 in the Sherman Act, forbidding monopolies and combinations in restraint of trade. Yet such fears had not so thoroughly permeated the mind of the public as to form a very definite atmosphere. I cannot recall a single reference on the part of any member of the Faculty or occasional lecturer to the social situation.

In the field of social reform the temperance movement was prominent, and in rural communities this had made considerable progress. City governments were made up to greater or less extent of saloonkeepers or their representatives. Dr. Parkhurst had attracted public attention to the union of vice and government in the New York police system, but this was rather a gesture than a successful protest. Chicago seemed to be completely in the power of the saloon element.

The industrial situation was likewise as yet beneath the horizon for theological instruction. There had been, to be sure, strikes. Long hours and low wages were widely the rule. The public conscience had not been aroused on child labor. The great Pullman strike had not yet focused attention upon possible sources of industrial strife under a "benevolent despotism." Public opinion was generally adverse to labor unions. Not a reference was made to labor problems during my Seminary course.

The intellectual atmosphere of the late eighties was characterized by interests aroused in part by the doctrine of evolution and its application to social and religious questions. Herbert Spencer was the leading figure, although Huxley and Gladstone were conducting a brilliant duel on miracles in the British reviews. On the one hand, Spencer's doctrine of the unknowable formed the philosophical basis for the attitude generally known as "agnosticism." This evoked such criticism as that of Borden P. Bowne, and found a more profound challenge in the idealism of Green in England and of Royce in this country. On the other hand, Spencer's sociology, particularly his views as to the origin of religion and of family institutions, formed a center of discussion. Professor William G. Sumner at Yale was criticized for using Spencer's sociology as a text in his course in that subject. Less challenging in its immediate bearings, although destined to be highly influential in its future influence upon theological education, was the subject of psychology. Porter's *Human In-*

*Dr. Tufts has been serving as Acting President of the Chicago Theological Seminary during the interim between the administrations of Dr. Davis and Dr. Palmer. This article was published in the *Chicago Theological Seminary Register*, January, 1930, and it is reprinted with permission of the editor of that journal.

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tellekt had reigned long, but its sway was now being undermined by the movement toward experimental psychology already under way in Germany and beginning its career in this country under William James, Stanley Hall, George T. Ladd, and others. Students in the Yale Theological Seminary were very largely interested in the philosophical questions and to a lesser degree in the psychological and sociological fields. A large number of them attended Professor Ladd's courses; a lesser number pursued anthropology and sociology with Sumner. Personally, I devoted nearly half my time to work under those two men.

In the more strictly professional curriculum, theology and church history were the favored subjects of the second and third years, but the largest interest undoubtedly centered in the higher criticism as taught by Professor W. R. Harper. The newer views, which substituted a record of the growth step by step of conceptions of God and the religious consciousness for the older miraculous and "ready-made" revelation of divine truth, seemed to vitalize the Bible and to give religious experience of the present a new significance as it became continuous with the religious experience of the past. The personal difficulties which some students brought up in the older views encountered were mainly in this field, and Professor Harper's classes were scenes of lively discussion. The popular mind was naturally somewhat later in appreciating the newer views, and when Professor Harper became President of the new University of Chicago and attempted a course of public lectures on "The Stories of Genesis" the newspapers were glad to place him on the front page with such scare heads as, "Says Noah's Flood Did Not Cover the Entire Earth."

The young minister beginning his work in 1889 faced a society scarcely yet awake to economic and social problems, somewhat timorous as to biblical authority,

with little interest in international affairs except in the missionary enterprises. Moody and Sankey had given an impetus to revivals. The future life with its rewards and punishments was a reality to almost everyone, though the doctrine of future punishment was less prominently insisted upon than formerly. In general, the theological world of thought was much as it had been in the systems of Augustine, Calvin, and Edwards.

The social situation which the young minister faces today is in certain respects the more fully developed situation of the nineties; in other respects it is new. The controlling forces in our present-day system, as contrasted, for example, with those of ancient Greece or feudal Europe, are dominantly economic to an extent hitherto unknown in the world's history. And within the economic field, discoveries and inventions, use of machinery and power of organization play leading rôles. Not only politics but religion as well is affected. On the one hand, there is greater comfort, freer communication, more general intelligence, and wider social contacts. Cities with their wealth, power, and commanding influence are founded and maintained on a commercial and industrial instead of on a military or political basis. The machine has done much to lift the general standard of living. Organization of finance has made available great resources in savings and credit. Insurance has given added protection against many risks. Organization in labor unions has gained better wages, has aided in safeguarding the lives of workmen and the childhood of the working people, and has given the worker a measure of citizenship in industry. Enormous increases in wealth have brought to many a corresponding increase in the feeling of responsibility for its wise use and just distribution. Education, churches, institutions for the care of the sick, and numerous other philanthropies here profited in unexampled measure.

In the field of international relations, trade and finance have contributed toward a knowledge of other peoples and a sensitiveness to conditions in other lands. These influences of a commercial and industrial organization have been largely to the good.

On the other hand, there are new problems which the ministry must face in a society dominantly economic in its interests. The more obvious are the external aspects of economic control. Government ostensibly seeks to regulate business. Fundamentally, however, government is obliged to consider the economic welfare of the community and the nation, and especially of the centers of financial and industrial power. In specific cases, notably factory legislation and more recently prohibition, provision for public welfare as measured by other than economic standards has been exerted through the so-called police power. The income tax, perhaps the most revolutionary measure adopted by the national government since the abolition of slavery, shifts much of the national burden from the shoulders of the consumer to those of the wealthy and the well-to-do. Nevertheless, the general policy of "hands off" in the relation of government to business still holds. "Less government in business, more business in government," has been a popular slogan since the World War. The churches as well as the government must reckon with the tendency of any institution to seek domination when it has great power.

A subtler aspect of an economically minded society is the internal. When the ever present and dominant interest in the daily life is economic, certain consequences are likely to follow. Some of these are relatively good, others not so good. When the general aim, both nationally and individually, is prosperity and wealth, there is more likely to be a tendency to national peace and domestic good-will than when the dominant temper is for national power or military glory.

Despite the opinion that economic motives are often responsible for wars, there is evidence to show that the greater financial and commercial forces are increasingly on the side of peace. And in domestic relations the reasons for considering mutual interests of co-operation rather than divisive policies of cutthroat competition between producers and buyers, employers and employed, have likewise gained ground.

Nevertheless, the temper which places prosperity first is not necessarily identical with that which seeks first the kingdom of God and his righteousness. Commercial enterprises and industrial activities which offer fair equivalent in goods and wages, in production and service for values received are, or may be, within the field of justice. But the field of speculative profits, where shrewdness in out-guessing the other fellow is the alluring path to wealth, lies dangerously near the realm of "something for nothing." And the latter realm has never been regarded by religious leaders, from the days of the prophets of Israel and of Jesus of Nazareth, as favorable soil for religious life.

Second only to the economic character of present society is the increasing international consciousness. Interest in international affairs was in 1889 confined to a very few. The United States was scarcely upon the map in the minds of Europe. When a student in Berlin, I sought the German newspapers almost in vain for items relating to America. American newspapers with few exceptions were similarly scanty in European or Asiatic news. The World War, on the one hand, improved communication and commercial interdependence; on the other, have opened windows toward east and west and south. The consensus of world-opinion will soon have to include China and India, as it has already included Japan. South America resents the rôle of a weaker sister in the western hemisphere. The situation is an imperative challenge to religious thought.

Intellectually, the keynote is undoubtedly the increasing influence of scientific method and scientific conceptions. It is significant that the two outstanding philosophers of the present day, Dewey and Whitehead, are conspicuous illustrations of scientific influence. Dewey's instrumentalism is largely an approach to problems of logic and metaphysics from a functional point of view, which suggests the concepts of biology. But in his *Quest for Certainty* he makes striking use of the methods of physical science to put an end to long-standing metaphysical disputes. Whitehead's metaphysics is an outgrowth of physical science. So-called realism is in various aspects a doctrine which insists on facts as contrasted with idealism, which is more concerned with interpretations and meanings.

Yet the science of today is not the science against which William James entered the lists in *The Will to Believe* of 1896. Science has become less a dogmatic assertion of exclusive privilege and more an open-minded search for all relevant elements of experience. The social sciences which in the eighties were almost limited to classical economics have enlarged their scope. Anthropology, sociology, and social service administration have come into recognition. Political science has widened its field. Law, under the steady forces of the liberal philosophy of Justice Holmes and the studies of notable teachers, is feeling its way toward a more humane conception of its task. The "settlement horizon" has enlarged immensely the vision of the social sciences. The narrower conception that would seek to envisage the world exclusively as a play of atoms and physical forces has measurably given place in thoughtful minds, if not in popular apprehension, to a desire to view the world and life from all angles which may enable us to understand better the great problems, practical as well as speculative. Dewey interprets one

aspect of this enlarged conception of experience and nature when he says,

Hopes and fears, desires and aversions, are as truly responsive to things as are knowing and thinking. Our affections, when they are enlightened by understanding, are organs by which we enter into the meaning of the natural world as genuinely as by knowing, and with greater fullness and intimacy.

Instead of an idealism which has attempted to prove that "the ideal is already and eternally a property of the real" he would substitute "an idealism of action, that is devoted to creation of a future, instead of to staking itself upon postulations about the past."

Naturally, the scientific interest is reflected in the religion and theology of the day. Conceptions of God which had fashioned God, to borrow the language of Whitehead, in the image of an imperial ruler, in the image of a personification of moral energy, in the image of an ultimate philosophical principle, associated respectively with the divine Caesars, the Hebrew prophets, and Aristotle, are no longer satisfying to the scientific mind. Students of theology are correspondingly restive. One tendency, the humanistic, contemplates an elimination of the distinctively theistic conception. Others recognize the difficulties but believe that an essential factor in an adequate conception of the world and life would be lost if we substitute an exclusively human world for one which contains somehow ideals that reach beyond what we ordinarily conceive as the horizon that bounds our human powers. But there is as yet no general agreement upon new and more adequate modes of conceiving this higher and larger meaning. Dewey sketches in outline the possibilities of a religious faith no longer "bound up with defense of doctrines regarding history and physical nature," but finding its sphere in construction of ideal ends to be achieved with the aid of scientific method, characterized by piety toward the actual world of nature and

humanity, reverent toward the demand of righteousness, humble in view of a "sense of dependence that is bred by recognition that intent and effort of man are never final but are subject to the uncertainties of an indeterminate future." "A sense of common participation in the inevitable uncertainties of existence would be co-eval with a sense of common effort and shared destiny." Whitehead suggests a God viewed not only as primordial but as "consequent." "His conceptual nature is unchanged." "But his derivative nature is consequent upon the creative advance of the world." "The consequent nature of God is conscious." More specifically in contrast with the three strands of thought cited in the foregoing, there is in the Galilean origin of Christianity a suggestion which "dwells upon the tender elements in the world, which slowly and in quietness operate by love; and it finds purpose in the present immediacy of a kingdom not of this world." Ames has for many years presented the significance of supreme social values for the religious view, and Höffding's phrase "the conservation of values" is another attempt to unite the ideal with the actual. The student who is somewhat perplexed and troubled by this uncertain condition of reflective thought may well find in it opportunity for constructive thinking. The scientific mind does not remain helpless when the system of Newton encounters difficulties. It seeks for a conception which will preserve what was important and true in the old and at the same time incorporate the new. It does not expect to find an ultimate solution all at once. The student of theology may well in this imitate the method of science.

Nothing in the curriculum of The Chicago Theological Seminary today is

more significant of the changed perspective for theological education than the place occupied by social studies, religious education, and the arts—especially drama, music, and literature. Widely known as a leader in the first of these three fields by reason of the early appointment of Dr. Graham Taylor to the chair of social economics, this Seminary today gives enlarged and prominent place to the Department of Social Ethics and related subjects. On the one hand, the complex problems of the city with its disintegrating as well as its socializing forces, on the other, the difficulties of rural fields are studied with all the resources of modern research methods and research spirit. Religious education, responding to the extraordinary advances in secular education, demands and has gained a conspicuous place in the combined program of the Seminary and the Divinity School of the University. The day of the untrained volunteer is more and more giving place to the day of the expert. Religious drama and music have been added to the curriculum because the Seminary recognizes the need of our times for a finer ministry to the aesthetic and emotional life of our people. Through these and kindred studies in art and literature it seeks to develop beauty and power in the imaginative and creative life of the students. . . .

The larger horizon, the greater use of scientific methods, the deeper community consciousness of mutual interdependence between men and nations, the lessening dogmatism, the increased sensitiveness to sources of religious feeling not always recognized as such, combine to make the situation for the theological seminary and the theological student one of challenge and of hope. . . .

Theological Education Via the Clinic

A. T. BOISEN

*Chaplain, Worcester (Mass.) State Hospital
and Research Associate, Chicago Theological
Seminary*

ON THE twenty-first day of January in the year 1930 there was incorporated in the State of Massachusetts a new organization, the Council for the Clinical Training of Theological Students.

This council is in part the outgrowth of an experiment which for the past six years has been under way at the Worcester State Hospital in providing to students of theology clinical experience in dealing with the maladies of personality. It is also the outgrowth of the "Plea for a Clinical Year for Theological Students" made by Dr. Richard C. Cabot in the *Survey Graphic* for September, 1925. Dr. Cabot is himself the chairman of the new organization. The other members include Reverend Henry Wise Hobson and Dr. William A. Bryan of Worcester and Dr. William Healy, Reverend Ashley Day Leavitt and Reverend Samuel A. Eliot of Boston. The staff includes in addition to myself Reverend Donald C. Beatty of the Pittsburgh City Home and Hospital at Mayview, Pennsylvania, Reverend Alexander D. Dodd of the Rhode Island State Hospital and Reverend Philip Guiles, the field secretary, three men who have served two years in this hospital and are now seeking to extend this undertaking to new fields.

It will thus be seen that from the beginning this undertaking has had to do with the service and the understanding of the mentally ill. It has been my view that the functional group of mental disorders are of peculiar interest to the religious worker. According to this view,

they are disorders of emotion and volition, of belief and attitude, rooted not in cerebral disease nor in the breaking down of the reasoning processes but for the most part in the age-old conflict which the Apostle Paul so vividly describes, the conflict between the law that is in our minds and that which is in our members. Such conflicts, when they result happily, as in the case of Augustine, George Fox and John Bunyan, we recognize as religious experience. When they result unhappily, we send the sufferer to a hospital for the mentally ill and speak of him as insane. As chaplain in such an institution, I have felt that the religious worker might do well to take account of the unhappy solutions of the inner conflict and that he might with profit learn from the medical profession the importance of the study of the pathological as an approach to the understanding of the normal. I have also been impressed with the methods of instruction used by my medical friends. I have watched with interest the medical internes who came to the hospital to do work under guidance as part of their medical education. I have seen how real and how vital such instruction became as they and their teachers dealt together with the actual raw material of life, and I have become convinced that the theological student might well spend less time with his books and more time with the human documents in such a hospital as ours. I have become convinced that clinical experience should be just as important to the man who is to be

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charged with the cure of souls as it is to the man who is to care for the bodies of men.

With this view of mine Dr. Cabot has never fully agreed. He has indeed from the beginning been my advisor and helper in this undertaking, but in mental disorder he sees nothing of any peculiar interest to the religious worker. In his judgment all the thoroughgoing insanities have an organic basis and psychotherapy can be little more than palliative. He believes that the physically ill, the handicapped, the disabled, the aged, the feeble-minded and the delinquent have just as much claim upon the attention of the religious worker as have the mentally disordered, and his plea for a clinical year in the course of theological study had reference to bringing the student into close contact with concentrated human misery in all its forms. For this reason we have made the name of our organization sufficiently broad to permit of its extension to other kinds of institutions. And we plan in the not far distant future to explore the possibilities of some of these other fields of human distress. But for the present I can speak only of the work among the mentally ill, and the reader must take warning that I write with the inevitable bias of the specialist and from a point of view which is challenged by other medical men besides Dr. Cabot.

The opportunity to try out my plan was not easy to secure. Most hospital superintendents, as I have good reason to know, look somewhat askance at religious work among their patients. Even though with Freud or with Adolph Meyer, they may recognize the "mental factors" in the genesis of the disorders of the mind, as Dr. Cabot does not, they do not recognize the religious aspects of mental disorder or the religious implications of the psychogenic interpretation. Church services on Sunday they generally accept in accordance with hoary tradition as part of the hospital routine. They even pay

a small honorarium for these services. But they call in ministers from neighboring churches who know little or nothing of the special problems of the hospital inmates, and these ministers receive little encouragement to visit the patients or to try to understand the nature of their difficulties. In my own case, after spending a year and a half in graduate study of psychiatry at Harvard, I had to wait a whole year before in the Worcester State Hospital I found the chance for which I was looking. This hospital, under the able leadership of its superintendent, Dr. William A. Bryan, takes the position that the problems of mental disorder are very complex and must be approached from many angles. It is even willing to admit that the religious worker may have something to contribute as well as something to learn. This position is not due to any ecclesiastical bias. Dr. Bryan, unlike some of the other superintendents to whom I applied, is not a churchman. He is, however, much interested in his patients. When criticized for the rank innovation of bringing in a chaplain on full time, he is said to have remarked that he would not hesitate to bring in a horse doctor if he thought there was any chance that he might help his patients. And not only did he consent to bring in a chaplain, but he also consented to let the chaplain enlist some theological students to serve in the hospital during their vacation periods under conditions which would permit them to learn something of the problems with which the students were dealing.

This experiment in theological education began in a small way. At first the students worked ten hours a day on the wards as ordinary attendants. There were not many of them the first summer—only three. The plan was only moderately successful, but we were encouraged to try it again with some modifications the following year. This time two men were secured to take charge of a recrea-

tional program for the benefit of the patients. For each of these men the hospital furnished maintenance, and salaries of fifty dollars a month were paid from contributed funds. In addition, two students who applied later on and were anxious to come were given positions as ward attendants. The following year we had seven students and the next year ten. Under the present plan, each student serves five hours a day as an attendant on the wards and three hours a day under the direction of the chaplain's department in the conduct of a recreational program. In addition, each student is required to do special case work, to attend conferences and staff meetings and to do a certain amount of reading. Two students thus do the work of one attendant on the wards. In consideration of this fact, the hospital pays one of the men. The other is paid from contributed funds. In addition to those who have come for the summer, three men have spent an entire year with us and one man two years, each one of these doing some special service.

It is to be noted that this plan calls for a definite program of service to the patients and that it is made possible through contributed funds. We seek to contribute as much and ask as little of the hospital as possible. We feel that it is time that the church and those interested in religion were paying some attention to the group of sufferers found in our mental hospitals. It seems a truly astounding situation that a group of sufferers larger than is to be found in all other hospitals put together, a group whose difficulties seem to lie in the realm of character or personality rather than in organic disease, should be almost entirely neglected by the church. Notwithstanding the fact that the church has always been interested in caring for the sick and that the Protestant churches of America are today supporting some 380 hospitals, scarcely any attention is given to the maladies of

the mind. Only three of these hospitals, so far as I have been able to discover, are concerned particularly with that problem and the 375,000 mental sufferers are cared for almost entirely in state institutions. And there they are left almost without Protestant religious ministrations. It seems not inaccurate to say that if a man has a broken leg he can be cared for by the church in a church institution. But if he has a broken heart he is turned over to the state, there to be forgotten by the church. We feel, therefore, no hesitation in appealing for assistance in behalf of our patients and in behalf of those students of religion who are seeking to understand their difficulties.

Of all the work done by our students, the most important both from the standpoint of the hospital and of the students themselves is undoubtedly the work on the wards. From the standpoint of the hospital it is of great importance to have the wards manned with efficient and intelligent attendants. There is probably no one in the employ of the hospital upon whom the welfare of the patient is more dependent than the attendant or nurse who is with him on the ward all day long. But to secure such attendants is no easy matter. There are indeed devoted men and women whose faithful service on the wards cannot be too gratefully recognized, but the fact remains that the average new attendant is a man with a mental age of about thirteen years who has no interest in the patients or in the problems which they present. He is generally a floater who has previously worked in some other hospital, who stays about three and a half months and is then either discharged for inefficiency or brutality or drunkenness, or else he leaves without notice. And the limitation in pay and the fact that the position carries with it no promise of a career and no encouragement to home-making makes the situation difficult to rectify. Under such

conditions the hospital can easily make use of a group of intelligent and willing college graduates who are keenly interested in the patients and their problems. From the standpoint of the student, the work on the ward has the advantage that it brings him into close contact with the patients. He sees them day in and day out. He is able to observe what they do with their leisure time, what attitude they take toward their work and toward other people and how they meet the irritations, the disappointments, the successes, the set-backs and other critical situations which because they are genuine furnish the really reliable tests of character. He is thus able to obtain an insight into the mind of the patient which is possible in no other way. The notes which our students have thus been able to get have proved of value to the physicians in their efforts to understand the patients' difficulties.

The recreational program, which constitutes the other major contribution to the welfare of the hospital inmates, is of varied character. Intramural baseball, baseball games with other institutions, volleyball, hikes, play festivals and carnivals, choral singing and entertainments and the publication with the aid of mimeograph and bulletin boards of a semi-weekly news sheet and of a weekly pictorial have thus far been the chief activities. Toward this program, the student is required to give three hours a day.

By thus cutting the required routine work to eight hours a day, the student has left sufficient time and strength to do the special case work, to write up his notes, to do the reading and attend the ward walks and staff meetings and the special conferences which are held twice each week for the benefit of this group, all of which are essential if the student is himself to profit by his experience. In the special conferences, members of the medical staff have contributed generously

of their time and interest and the student has the great advantage of seeing the same case approached at once from different angles. We are especially fortunate in being able to profit by the very thoroughgoing research work on the endocrine factors in dementia praecox, which is now being carried on at the Worcester State Hospital under the direction of Dr. Roy G. Hoskins, Director of the Memorial Foundation for Neuro-Endocrine Research. We also seek to give each student some part in the research work which has now been going on for six years in the religious and social factors in mental disorders.

The plan seems to be working out to the satisfaction both of the hospital and of the students. The attitude of the hospital authorities is sufficiently indicated by the steady increase in the number of student workers which has been authorized and that of the students by their enthusiastic response and by the increasing number and quality of the applicants.

Of the thirty-five students who have served in the hospital during the first five years of this undertaking two are planning to devote themselves to psychiatry by way of the regular medical course. Three others, as already indicated, after two years of training at this hospital, are now serving as specialists in other hospitals. Eight are either teaching or preparing themselves to teach. One is studying to be a medical missionary. Twenty-one have gone or are preparing to go into the regular pastorate. It will thus be noted that five out of the thirty-five have been sufficiently interested in the problem with which they have been confronted to devote themselves to it as specialists. I should have been much disappointed if this had not been the case. We are greatly in need of specialists. Trained psychiatrists who have any insight into the religious aspects of the cases with which they are dealing are at present none too common, while the supply of

trained religious workers thoroughly grounded in psychiatry who are ready to give themselves to the large group of sufferers who inhabit our hospitals has been totally lacking. But the great majority of the theological students who have taken advantage of this opportunity are going into the pastorate, there to apply to the ordinary problems of the ordinary parish such psychiatric understanding and technique as they may have gained. It is particularly to be noted that the students are all following the established channels of service. We have not been encouraging them to set up as psychotherapists or to start church clinics. It is our conviction that psychotherapeutic work can often best be done, without any advertising of the fact, by anyone who has the necessary understanding and technique. We are furthermore convinced that, in the disorders of the mind as well as in the disorders of the body, the study of the pathological is one of the best approaches to the understanding of the normal and that the main application of the hospital experience should be in dealing with the problems and difficulties of ordinary people. We know of no one who has greater need for such understanding or who has it more fully in his power to do effective work in the prevention of mental difficulties than the adequately trained representative of that profession which for hundreds of years has been chiefly concerned with the inner adjustments of individuals.

Let there be no misunderstanding. We are laboring under no illusion in regard to the adequacy of the present-day understanding of the disorders of the mind or the sufficiency of three months of training, no matter how thorough, to place at the student's disposal the understanding and the tools now available. We

recognize that we are as yet but touching the fringes of this most difficult of difficult problems and we have too much respect for the human personality to suppose for an instant that after one summer at our hospital a student is equipped to deal successfully with the delicate and baffling inner difficulties of his people. We only hope that we may have been able to start something. We hope that we may have awakened in the student an interest in the personal experience of individuals and that we may have acquainted him with methods of observation and generalization which will lead him on into life-long devotion to patient, accurate, reverent exploration in all its range of that inner world with which religion is concerned. We hope that it may lead to a new insight into the issues of life and death, which may be at stake in the lives of even the apparently commonplace, which will pervade and determine the minister's religious message and give to it increasingly the authority of truth and the power to inspire confidence. And we hope that he may gain constantly in that insight and wisdom which shall make him for the man in distress a safe counsellor and guide. More than this, we hope that this attempt at providing for students of theology clinical experience in dealing with the maladies of the personality may contribute toward the development of a body of workers who, through patient and painstaking co-operative effort over a long period of time, may arrive at a new understanding of these disorders of the mind and of the laws and forces therein involved which shall reinterpret and revitalize the enduring elements in the religion of their fathers and lead onward toward the realization of the new and better types of personality and the new and better social order.

Religious Energies in Industrial Relations*

P. H. CALLAHAN

*Manufacturer and Employer, Former President
of Paint, Oil and Varnish Association,
Louisville, Kentucky*

THE conference committee has stated the question for discussion as follows: (a) "Is there (or may there be) a common religious factor in all community activity groups?" (b) "How can this be expressed in (1) public educational institutions, (2) industrial relations, (3) interracial relations, (4) community organizations—social and welfare, (5) religious organizations?" You have already discussed the religious implications of our schools. My topic deals with the religious energies of a community expressed in industrial relations.

The scope of my observation is limited to a special phase of social life. However, that phase is one of the most practical of life in society. From a bread and butter standpoint there is nothing in this modern world more important than our industrial relations. Not only the wage earner with his family and his home and the whole practical outlook of his class for years to come, but also the owner, the capitalist and his class are involved. And between these two extremes, which mark the outposts of industry in modern society, are innumerable groups and classes, and isolated individuals as well, engaged in virtually every known activity, who are directly, and in many cases vitally, affected by the policies on which industry may be conducted in a given case.

Perhaps first we should define principles, for principles in the long run work

out themselves in spite of views and opinions. There are some things that justify themselves, notwithstanding defects we see in them. A crippled and mentally afflicted person may not be considered exactly a success in human generations; but he is a natural human being, entitled to the same natural rights that the most perfect of human beings enjoy. A family living in want, in unsanitary surroundings, without education, with children growing upon the borderline between respectability and crime, is not a sociological success; but it is a natural human family with the same natural rights as those of a family in Buckingham Palace.

There are other things that cannot be justified unless they succeed. They have no natural place but are invented or designed as an improvement on the natural order, and unless they *are* an improvement they should not be carried on. When we write Industry with a capital, it belongs in this latter class. We cannot kill a cripple or mentally defective person, although I believe some countries did try that plan in the good old pagan days. We cannot destroy a family of human beings, however improvident they appear to be. But a business enterprise, an industry, a corporation—these are designed for betterment; they are not of the natural order but are inventions; they have no natural right to existence; unless they are effective for betterment they have no right to exist at all; they are artificial devices fostered and favored for the general welfare, which it

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is the business of organized society to promote. Therefore, when such devices fail to promote the general welfare, it is the business of society to get rid of them.

Now I do not intend to discuss the academic question of whether or not modern industry is beneficial to the general welfare, as I do not consider it possible for a human mind to apprehend, much less analyze and fairly appraise, the almost infinite number of factors involved in such a question. I trust that my position in industry is sufficient indication of my own attitude on that question, and I hope you will believe that if ever I were persuaded that industry is detrimental rather than beneficial to the general welfare, I would have the courage to face the situation and live up to the principle that man was not made for industry, but industry was made for man and can only justify its continued existence by its continued benefit to man.

But to assume that industry as a whole is beneficial to man is not to say it is conducted altogether on right principles. I am persuaded that a large portion of industrial activity is not so conducted. There are not wanting proofs even that in some quarters the opinion prevails that man was made for industry and not industry for man, an attitude that in itself is destructive of the personal dignity of human beings, and in its consequence will come to produce the worst form of tyranny and oppression. Where such an attitude exists, the religious energies of a community can be expressed in a demand for the application of those principles which all social moralists are now agreed upon as ethical and right.

One such principle is known as the living wage, which means that in every industry the normal wage of adult employes must be sufficient to support a

man and family in frugal comfort. The industry that cannot pay such a wage is not justified in continuing. To pay dividends to stockholders, or salaries to officers, and to deny a living wage to workers in any business is a perversion of the fundamental ethic of business enterprise because it turns man into serving business instead of making business serve man, which is the only reason for business.

The application of this principle is not always easy, even where the intention and the will are good; it is virtually impossible where there is no sympathy for the principle, where the personal dignity of a human being is not appreciated, where the old pagan idea of the divine right of kings, relegated to the junkheap in the political world, is transferred into the business world by persons who feel themselves privileged to ride to success on the necks of their fellow creatures simply because they have the power.

The religious energies of a community, the moral sense of a community, the aroused common conscience of a community brought to bear in such a situation will prove effective of good results. The underpaid workers standing alone are helpless. Even when organized and supported by other workers they can do little for themselves. But if the public, animated by that sympathy which expresses itself when a human life is in jeopardy and may be saved, when a whole countryside turns out to the rescue, and the nation looks on with anxious eyes—if a public animated by that sentiment of the Christian heart will take up the cause of the underpaid worker, there would be an effective expression of the religious energies of a community in respect to industrial relations.

Another principle on which social moralists agree, which the religious energies of a community could insist on

being applied in industrial relations, is one that looks to the security of employment. It is as necessary to the peace of mind of a worker and his family to have a sense of security of employment as to have a living wage when he is employed. A so-called living wage is miscalled if the employer is free to lay off workers and thus have them carry the burden and the sacrifice every time the business barometer signals unfair weather. There is no more justification for the continued existence of a business that cannot carry its normal working force in times of depression, than for one that cannot pay a living wage.

Here, again, the principle is not easy of application in all cases, even where there is good will, and it is perhaps impossible to enforce its application on an adverse owner in a given case. But if the religious energies of a community once create the moral sense that condemns as shameful the practice of dismissing workers while dividends and salaries go on, employers will find a way at least to minimize this great evil in industrial life, an evil that often reduces large groups of workers to a status more unhappy than the serfs of old.

Yet another principle allied to those mentioned is one that relates to the care of an aged and infirm worker who has given of his best years to a single industry and then finds himself thrust out into the cold. To say that such a person has no claim on the industry which has used his strength and manhood and turned them into wealth to make that industry thrive is equivalent to saying that man was made for industry and not industry for man, which is the antithesis of every religious energy or impulse deserving of the name. The system of pensioning is being recognized by many of our larger concerns over the country, and in some states a public pension act has been put into effect, which may be neces-

sary for those who have not been identified with a single industry long enough to make them a fair charge on it; but taken by and large, every industry should be required to support its normal working force, on the principle that the human element employed is the first moral charge against every unit in the whole industrial field.

Besides the fundamental principles mentioned, which look to the material sustenance of the worker, is one which looks to his self respect, whereby he is given some share in the management of the business to which he is giving all his time and energies, in short giving himself. Slavery will never be quite abolished until the faithful worker, who spends himself day after day and year after year in a single industry, is given some share in the management of the business, which in human principle is surely as much his as it is that of the man who puts only money into it.

There has been a growing appreciation of the need of improvement in our approach to this phase of industrial relations ever since the World War, when Frank P. Walsh and our own Chief Justice Taft were joint chairmen of the War Labor Board and, by their approval of labor representation in government contract work, gave impetus to the demand for a share of labor in all industrial management. But we cannot hope for a complete reversal in the traditional idea of capitalists in this regard, unless the same moral forces which freed us from the cruder form of slavery in the last century is again aroused to attack the more subtle form which exists in industry today.

I have been especially requested to include in my remarks a description of the plan in operation in my own industry, and with apologies for the personal allusion I shall do so. The plan is known as the Ryan-Callahan plan, as it follows

the principles of distributive justice long advocated by Dr. John A. Ryan of the Catholic University, one of the leading, if not the first sociological scientists in America. In brief, we first pay all workers a living wage, our scale, in most cases, being higher even than the union scale. We do not dismiss workers in slack times, but if necessary take a voluntary cut in wages and salaries, beginning with the president. The workers all have some share in the management. At the close of the year we set aside interest on the actual capital used (that is the "living wage" to capital). Then we divide the profits, half and half. One-half goes to the owners, one-half to the workers. The plan has been in operation

for fifteen years. It seems satisfactory to the owners and to the workers. It gives a high degree of efficiency and a full degree of contentment. We think it exemplifies the principle that business was made for man, not man for business.

I do not imagine this particular plan is of universal application. Some plants would be too small, others perhaps too large for it to work successfully. Then too, some kinds of business have too large a portion of floating workers for such a plan. It is principles that counts and the religious energies of a community should be exerted to see that principles which look to the dignity of the human person are applied in industrial relations.



THUS when those who respect science ask, "What of those who assert that human nature is always the same?" the reply must be: "Yes, they are doubtless right. Within wide limits human nature does not change. Yet they are wholly wrong if they suppose that, for the end we here have in mind, it needs to change." Great things have been done for humanity while human nature remained the same. Our civilization has been rid of human sacrifice in religion, of private blood vengeance in our civil life, of piracy upon the high seas, of slavery in all our leading communities. Every one of these social institutions has had the support of men's permanent passions, of men's deep impulses. To rid the world of these ancient instruments it has not been necessary to rid the world of men. Nor have we needed to wait until all sinners have been changed to saints. It has been necessary merely that men should be socially progressive, inventive, adventurous. Men have had to cooperate with one another untiringly to change the old habits of their life. New ways of justice and law and order have had to be viewed with hospitality, without a too-tenacious clinging to the cruder and less effective ways.—George Malcolm Stratton, *Does Human Nature Change?* D. Appleton & Co., 1929.

The Point of View of Jewish Education

S. H. MARKOWITZ

*Rabbi The Achduth Vesholom Temple
Fort Wayne, Indiana*

JUST as any attempt to produce a philosophy of religious education meets the seemingly insurmountable obstacle presented by the question, "What Is Religion?" so any effort to evolve a philosophy of Jewish education finds itself challenged by the question, "What is Judaism?" Therefore, we shall first see what answer Jews give to this question. Roughly speaking, there are three distinct definitions of Judaism.

There is, first of all, the religionist group, represented by Kaufman Kohler with his Jewish Theology. Israel's mission in the world is to preach and teach religion. As a peculiar people, ours is the task of remaining steadfastly loyal to the prophetic ideal. Judaism is a religion and the Jews are different from their non-Jewish neighbors only in creed and theology. It is the function of Israel to remain scattered among the peoples of the earth and by precept and example lead them on toward the inauguration of that day when "the Lord shall be one and His name shall be one." The destruction of the Temple in the year 70, instead of being a calamity, was in accordance with the divine plan. The servant of the Lord is still the people Israel, persecuted in different places and at different times for the truth, "wounded for the transgressions of the nations, bearing the sin of many and making intercession for the transgressors." As the messenger of the Lord, it is the duty of Israel to remain essentially a religious group and to emphasize in human life the religious ideal.

At the other extreme is the nationalist theory, in accordance with which there is

no such thing as religion apart from group life. The Jewish people has evolved a folk spirit, a tradition and a group of folk ways and customs which make it distinctive. "Israel has lived for Israel's sake and for Israel's sake alone. Our people never suffered nor fought for a God idea."

Egypt, Babylon, Persia, Rome—all sought to build empires to bring together varying elements and divergent groups into an artificial unity. Israel sought to build a nation, to establish a cultural homogeneity by means of festivals, folkways, language. And Israel is unique and distinctive because she developed more than any other nation in the world "a zeal for the maintenance and perpetuation of her ego." An empire is concerned largely with political allegiance, with a devotion which is the product either of fear or the hope for reward. But a nation is interested exclusively in the perpetuation of its own ideal and bends all its energies and efforts toward the inculcation of that ideal into the lives of its people. Usually symbol, ceremonial, language, literature and similar instrumentalities are utilized for the purpose. Israel is today a nation in this sense of the term.¹

Then there is the theory, which in a certain sense combines, or rather finds a median position between, these two extremes. It emphasizes the religious mission of Israel; it insists upon the predominance of religion in the hopes and aspirations of the Jewish people; and, at the same time, it emphasizes the necessity

1. For a complete presentation of this point of view, see article by Solomon Goldman in *The New Palestine*, May 15, 1929.

for the establishment of a Jewish commonwealth in the Holy Land. It sees no contradiction between nationalism and internationalism, between loyalty to group ideals and ambitions on the one hand, and devotion to the prophetic ideal on the other. Israel's mission is definite and unequivocal. It is the duty of this people to remain separate and distinct, to be a light unto the nations. "But a people need not expatriate itself in order to be an apostle to mankind." There is no conflict between the universalism of the prophet and the particularism of the priest.

Any attempt, therefore, to produce a philosophy of Jewish education is futile. It is possible, however, to present the educational aims of the two most widely divergent elements in Israel. And this, therefore, becomes the purpose of this paper.

The educational aim of the religionist group has in recent years found no adequate presentation. Not since 1919 has there appeared any declaration of the purpose of the American Jewish Sunday School. Since it is almost entirely the Reform group which emphasizes the religious mission of Israel, it is the school of the Reform Temple with which we are here concerned.

In his *Aims of Teaching in Jewish Schools*, Louis Grossman might almost be called the bridge between the old and the new in American Jewish education. Although he has a few rather marked tendencies in this thinking toward a belief in a distinctive Jewish culture, especially of the religious type, he is nevertheless an ardent anti-nationalist. To him the Jews constitute a religious community whose function it is to emphasize religion as the *sine qua non* in the life of men and nations. He insists that God is a moral fact whose influence should be felt in every phase of human conduct. It is with a feeling of awe and reverence that the teacher should seek to implant in the

consciousness of her pupils those virtues which are regarded as religious. Fundamentally, there is no difference between the aims of the public school and the aims of the religious school. Both address the whole child and seek to develop certain desirable ways of responding to the environment. But the religious school has a somewhat higher goal. The public school can only reach a certain point. There are realms in human experience over which the religious school alone has any authority. Briefly stated, the facts of life belong in the public school, their interpretation in the religious school.

According to this theory, religion is a quality which exists in the characters and personalities of religious people. The religious school and the public school are but two phases of the same educational process. The one is incomplete and unsatisfactory without the other. Although Grossman does not describe the difference between the religious and the non-religious child, he does make it very clear that the aim of the religious school is to incorporate a certain spiritual essence into all the processes of education.

Hebrew is made a characteristic subject of the curriculum of the Jewish religious school, which distinguishes it from the religious school of any other group. The study of the sacred language, however, is not an end in itself. Hebrew is included in the curriculum through no fear that it will otherwise die. Neither is it hoped to preserve the Jewish people or to establish an international bond between Jews of all lands through the medium of Hebrew. It is implied that by means of the Hebrew language the Jew finds the most adequate expression for his religiousness.

At the other extreme is the aim of the folkist group. Most of the advocates of this theory are associated with or have been trained and educated by the more conservative elements in Jewry. They look upon the community as the unit of

Jewish life—rather than upon the congregation, which serves as the basis for the reform element. Although the Jew is today a member of the larger community and has interests outside of his own group, it is the hope of the folkist element to preserve, as far as possible, the integrity of Jewish group life. The Jew is looked upon, not as an individual, but as a member of the "family of Israel." All his decisions are to be based upon and guided by the traditions of his people. Although participating in the economic life of the world by which he is surrounded, he is to maintain a home, a synagogue and a communal life that is distinctively Jewish.

Religion is to enter as an element in the life of this group, but it is by no means to be the predominating or controlling element. All the symbols and ceremonies which have come down from the past are to be utilized and exploited for the purpose of preserving group identity. The theology which in reform Judaism is made the basis and the justification for Judaism is here utilized merely as a means to an end. The prophets are not international characters with an international vision but loyal patriots ardently devoted to their people and possessing, incidentally and secondarily, a universal outlook upon life. All education is to have as its goal and purpose the preservation of the Jewish people. And all educational procedures are undertaken with the development and the maintenance of the Jewish community as objective. God is a symbol of Hebrew faith and custom, the consummation of the highest ideals of the Jewish people. Ritual is useful, not merely as an agency for the promotion of religious sentiments and feelings—as is the case with the reform group—but it is an end in itself, for thereby it becomes the means of keeping the Jewish people separate and distinct.

The aim of all Jewish educational endeavor is, therefore, the gradual adapta-

tion of the Jewish child to a cultural and spiritual environment that is distinctly Jewish. But because of changes and changing conditions in the life of the Jewish people, adaptation itself is not sufficient. A process of elaboration is as vital and as important as is that of adaptation. Much of the time and the energy of the Jewish school should be devoted to the creation of a Jewish environment by the evolution of new folkways and new ceremonial observances and practices.

Those customs which, in the ghetto of Europe, served most adequately in the educational program, even though they were observed primarily by and for the benefit of adults, must now be revised to suit the emotional needs and elicit emotional responses from American Jewish children. In the ghetto, they exercised an influence over the life of children because they were part and parcel of the institutionalized community life. In America, where the ghetto does not exist, these customs must justify their existence or disappear. They must contribute to the preservation of the Jewish community, and are deliberately revamped and revitalized with this purpose in mind. Indeed, the past of the Jewish people must be entirely recast if it is to serve its purpose in the present. The Jews in America for the most part represent a group transplanted from one world culture to another. If this transplantation is to be successfully accomplished, it is necessary not only that adjustment shall be made to existing conditions; it is even more important that the instrumentalities which served in the past, those institutions which functioned effectively in the old world, and to which Jews generally have a peculiar attachment, should be revitalized and given new meaning in order that they might accomplish their original purpose in the new world.

And finally, the function of the Jewish school is to reinterpret not only the concrete and tangible symbols peculiar to the

Jewish people, but the whole experience of that people throughout the centuries of the past. In this respect, the task of the Jewish educator is very similar to that of his non-Jewish colleague. History, as it is being taught, is the process by which the individual finds his place in the human scheme of events. But the task of the Jewish teacher is greatly complicated because of the tremendous upheavals and the radical transformations which have occurred in the life and culture of the Jewish people during the past century. The non-Jewish child studying history in school is made aware of his duty as an American. He is given an historic consciousness and is made to feel himself a part of the American tradition. Comparatively speaking, the task is simple. But the Jewish educator is confronted with a strong and active element which feels that it has been completely severed from the past and is determined to start anew. The reform movement in Judaism is responsible for this sentiment of dichotomy. It sought to break away from tradition. It deliberately and sometimes rather crudely pruned away the customs and habits of the past.

The task of the Jewish school, therefore, is to stabilize the Jew and repair the breach which reform made between himself and his past. It is to make the Jew feel once more that he is part of an on-going movement which had its beginnings in hoary antiquity, has continued down to the present, and which will go on indefinitely into the future. With adaptation and elaboration the process of self-reinterpretation constitutes the trinity in the aims of Jewish education.

Here, then, are the two antipodal positions in the objectives of American Jewish educators. On the one hand is the large group of reform rabbis who con-

sciously or otherwise manifest their belief in the denominational character of the Jewish people. That Judaism is exclusively a religion, that Jews are different from other people only in creed and theology, that like the Baptists, the Methodists, the Presbyterians, the Congregationalists and the others, they constitute one of the numerous religious sects in this country, is the primary doctrine in the teaching of the Cincinnati school. The only difference between the Jews and the members of any other sect lies in the conscious acceptance by the former of a divinely appointed religious mission. The application of the prophetic ideal to the life of men and nations today becomes the controlling motive in Jewish teaching. Jewish education for this group would then be strictly religious. It would concern itself largely with ethics and morality. It would seek to make operative in the life of the Jewish people, and by precept in the life of the world, those ideals first enunciated by the Jewish prophets.

To the folkists on the other hand, the Jews are a people differing very little, if any, from other peoples. There are in this country, according to the report, more than seventy different racial and cultural groups. The Jews form one of these communities. Though unfortunate because of the lack of geographical controls, the Jews, nevertheless, constitute a group and are to be treated as such. Jewish education would concern itself with the preservation and development of the group. The function of the school is neither exclusively, nor primarily, nor even secondarily, religious. Its purpose is to enable the child to participate intelligently and effectively in the life and growth of the Jewish community.

Co-operation with the Eastern Churches in Religious Education

JOHN R. VORIS

General Director, Board of Promotion, Golden Rule Foundation

THE MOST important door to co-operation by the churches of the West with the ancient Orthodox and Apostolic churches of the Near East lies in the field of religious education. This was the idea underlying the decision of the World's Sunday School Association to send a commission to Near Eastern lands to determine the desire of Eastern church leaders with respect to co-operation and the manner in which it might be carried on.

Deputations have been visiting the prelates of the Eastern churches (Greek Orthodox, Syrian Orthodox [Jacobite]; Nestorian, Armenian) for several years. They have represented the Faith and Order movement, Life and Work Federation, welfare work and Anglican relations. But probably never has an individual or a commission had a more definite field in which to work, or a greater task to perform, than did this Deputation of the World's Sunday School Association which visited the Near East in March and April, 1929. Without doubt the report of this group marks an epoch in the outreaching activities of the American church school forces.

The Deputation, to quote from the action of the business committee of the American section of the World's Sunday School Association, was primarily "to study a program of co-operation between the younger churches of America and the ancient churches of the East in the matter of religious education through the World's Sunday School Association." Its

report has been accepted by the Administrative Committee of the North American Section of the World's Sunday School Association, and that Committee will endeavor to carry out the recommendations of the report. This is a milestone in the development of the interest of the religious educational forces of the United States in the Eastern churches.

It is well known to readers of the Journal how this interest developed through the Near East Relief. It was first simply a matter of relief to the orphans and refugees. The Sunday schools have always been leaders in this philanthropy. Indeed, it was estimated that the contributions secured by the Sunday schools of this country must have totaled a million dollars annually for several years. In addition, the Sunday school leaders have been the inspirers of interest in the church at large. A group of Sunday school executives went to the Near East in 1919, and all of them became exponents of the cause. Sunday school writers and executives have grasped this as a project for arousing international goodwill, stirring generosity and sacrificial service. Dr. Hopkins said repeatedly to missionary groups on the field in the Near East that the Near East Relief had become the greatest and practically the only great interdenominational project before the Sunday schools of America.

Thus there developed through this tangible effort to assist broken peoples a sympathy with the ancient churches, to

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the children of which the Sunday schools had given their money. While little was known about these Oriental churches, it was recognized that they had paid a great price for their freedom and their faith, and were worthy of the common respect that began to grow in the minds of American Sunday school workers.

Then began the work of religious training of the orphans. In this, Near East Relief called to its aid leading religious educators representing the major agencies interested in the home and in international work. Out of this program, which was built in co-operation with, and indeed under, the leadership so far as possible of the Eastern churches, there developed a definite interest in the religious educational needs and opportunities in the Eastern churches. The question came up continually: *If there is needed a co-operation in behalf of the orphans, why is there not needed co-operation in a larger field?*

Those who were at the Los Angeles Convention of the World's Sunday School Association may recall the presence there of representatives of the Greek Orthodox Church in America (two bishops and a priest and a religious director) and representatives of the Armenian Apostolic Church (a bishop and a priest). This was the first time that the World's Sunday School Association had recognized these churches, and the first time that officials of these Eastern churches had met with Western church leaders to consider problems of religious education. Out of a special conference, under the auspices of the World's Sunday School Association and the Near East Relief, there came a special committee to consider the question of co-operation, and the project of sending a young Armenian trained in religious educational methods in America, to work in the Old Armenian Church.

The Deputation had every reasonably possible facility for making a study of the problem of co-operation. Things seemed

to break providentially in almost every case. Because of previous friendly contacts by Near East Relief, by the Young Men's Christian Association, by missions, and by other American representatives, doors were opened for unhurried conferences with the chief prelates and lay leaders of the Greek Orthodox Church in Greece, Egypt and Palestine; with the Armenian Church officials in Palestine, Syria, Egypt and Greece; with the Syrian Orthodox (Jacobite) leadership in Palestine. All of these conferences were most satisfactory. The Deputation met with the Metropolitan of Athens, Archbishop Chrisistom, and the well-known Patriarch of Alexandria, Archbishop Miletius, Greek Orthodox; with the Greek Orthodox Patriarch of Jerusalem, Damianos, and Timotheus, the Archbishop of Jordan, Greek Orthodox; with the Metropolitan of Salonika, Greek Orthodox; with Tourian, Patriarch of the Armenian Church at Jerusalem; with His Holiness the Catholicus of Sis, Armenian spiritual leader at Beirut; with Archbishop Papken, Jerusalem; with Bishop Torkom, Cairo, and Bishop Manzumlian, Athens; with Bishop Anton, Jacobite, of Jerusalem; with "vartabeds" and priests, and especially with Professor Alivisatos, Dean of the Theological Seminary of the University of Athens, and mentor of all the movements looking toward relations with the Greek Church.

We held a brief conference with the Patriarch of the Coptic Church at Cairo. We visited the Sunday school, or catechetical school, of a Greek priest in Athens, who also showed us the rising structure of a parish house paid for by the youthful members of the Orthodox Christian Union of Youth, and told us of eighty-five centers where schools are held for 9,000 attendants. We had as our guest at the Baalbek Sunday School Conference, held under the shadow of one of the most notable ancient ruins anywhere in the world, Bishop Papken of Jeru-

salem, Vartabed Artavastos of Aleppo and Father Drebian of Beirut, to consider the details of Armenian Church co-operation. We visited the day school of the Syrian Orthodox (Jacobite) Church in Jerusalem, and of the Greek Orthodox Schools at Bethlehem. We held conferences with missionaries at Constantinople, Athens, Salonika, Alexandria, Cairo, Jerusalem, Beirut and Aleppo. We met with youthful leaders of the Near East Relief League and discussed religious education from their point of view. There were talks with Young Men's Christian Association directors of Salonika and Athens, and with Near East Relief personnel. We met laymen of the Armenian Church at Beirut and Aleppo, and visited many Sunday schools of the Evangelical churches—Greek, Armenian, Syrian and Egyptian. General rallies were attended, and we talked with the Protestant pastors of these churches. Our findings were placed down carefully, and every need and every step taken was considered judicially.

Obviously any survey of so new and so wide a subject is but superficial compared with the theoretical study that should be made. But as a basis for an immediate, practical program, it would seem as if the work of the Deputation were about as thorough as it should be, and certainly as thorough as it could be in the length of time that the members of the Deputation could take.

As one enters into conversation with Eastern church prelates on the subject of religious education in the West, and its possible contribution to the churches of the East, one feels every little while, beneath the surface of well-bred courtesy and good-will, a shade of criticism, as if one's host were saying, "Oh, it's very well for you to talk so enthusiastically about this matter, but why become so aroused? We have been having religious education for two thousand years. How can you teach us anything?"

There are two reasons among others why there should be such an attitude upon the part of Eastern church prelates. The first is a feeling that this is just another of the many fads that have swept American Christian thinking. These prelates are canny students of what is transpiring in the West. They can recall the period when world missionary effort was emphasized by all American churches, seemingly to the exclusion of everything else. "The world for Christ in this generation," was the slogan. After a while they saw that the enthusiasm was beginning to wane, and that a wave of evangelism had begun, with great tabernacle meetings, in all the large centers throughout the West. Then social service was stressed, with church settlements and the social ideal as the goal.

Now, "religious education." These Eastern church leaders naturally think that this will pass as did the other waves.

The second reason is a lack of understanding of what is meant in the West by "religious education." The term is only beginning to have a significance here in the West. It is almost impossible to transfer the idea through the medium, not only of a foreign tongue, but, what is more difficult, of a foreign way of thinking. To the Eastern church leader, the term means primarily education of the children in the public schools in religious ideas. Use the phrase therefore, and at once into the mind of the prelates there comes the thought, "Why, we have developed this far better than the West has or can because of our church school system."

But there has been a value in these successive waves of emphasis in the West. Each one has left its impression on the church. Each has had a place in educating the church membership to the full-orbed idea of the gospel. Because one idea may be popular at the moment does not mean that the others have been forgotten. One of the elements of strength of the Western churches is this fresh en-

thusiasm running like a flood through the church. It dramatizes new conceptions. The very flexibility of the Western church is a virtue not to be despised by Eastern churches.

Moreover, these waves of thought are not led superficially. In each one there has been an expert leadership superior in some ways to anything that has gone before in the history of the church. These experts do not turn from one thing to another. They continue in their own field, though they, too, like the masses of church members, may be influenced greatly by the other waves. Take religious education as an example of this. The religious educational movement in the American church comes from the leadership of more thoughtful, well-trained people, thinking strictly in terms of educating youth, than have ever thought about this subject from the dawn of the Christian church. They include college professors, church directors, practical administrators of education. By the sheer concentration of the brain work of these hundreds of teachers and leaders of religious education, there has been developed in America and in Europe a recent technique of religious education that embodies the best that the world has known. It is sympathetic. It brings the best from every religion of all time to play upon the situation. In a real sense it is Western only in the sense that that technique has developed in the West. Actually it is as nearly universal as it can be.

Youth have been studied by these savants as formerly theology was studied by the scholars of the old world. Experimentation has been going on. The result is that there is being developed in the States a new science—that of training youth in religious principles in the light of present-day needs.

The Eastern churches need not look askance at this development or permit either pride or fear to prevent their utilizing such elements of this new science as meet their special needs. I say pride

need not interfere, for the Eastern churches need have no protective pride. Even in religious education they are basically superior to the West. Certainly eventually they will have quite as much to contribute to the West as the West has at the present moment to contribute to the East. Whence came this civilization to the West except from the East? On the other hand, the Eastern church leaders should not underestimate the importance of this Western contribution. It fills a need which they are not equipped to fill at the present time. The Eastern churches injure only themselves if they feel themselves above learning from the West. Why should not parents learn from children to whom they have given their best?

On the other hand, an essential to co-operation in the field of religious education is in the recognition by each of the value of the other. Otherwise it is not co-operation. Religious educators of the West must first of all appreciate the significance of the Eastern churches and must recognize their contribution. I am not thinking at this moment of sentiment—of what the Eastern churches have sacrificed to maintain the faith—but rather of what these churches stand for in present-day life. In the second place, there must be an understanding of what the Eastern churches do in the realm of religious training.

True religious education recognizes the practice of the art of worship as one of the first essentials in the training of youth. The writer joins with the Eastern churches in believing this the first and greatest essential. In this realm, the Eastern churches have reached heights that are enviable. Their children love the services of worship; they feel a sense of awe and reverence, are conscious of their sins before God and are able to commune with Him. Both in theory and in practice the Eastern churches possess this element to a high degree. The children are taught from their earliest years, through home practice, church attendance and cate-

chetical classes, the significance of worship. Here is something which is valuable and basic, and which the Eastern church should and will retain. It is something which the West should learn from the East.

In the second place, the Eastern churches place religious instruction as a part of the school curriculum, and because of that they are able to teach their children more thoroughly and systematically than the churches of the West. No supplemental courses equal this basic education. Whether it is ideal from the standpoint of the state to have the church possess so important a place in the public school system is another question, but it certainly makes for religious training. The average youth trained in the Eastern schools knows his Bible history.

A third thing should be mentioned. The Eastern churches value education as a whole, in which religious education has an important place. There is no lack of appreciation of pedagogy, psychology, history and literature on the part of Eastern churches.

On the other hand, the Western churches, because of their freedom from conventions and traditions, because of their interest in youth, because of the tremendously significant modern development of the principles of psychology and pedagogy, and because of the fact that they cannot rely upon the day schools to train children, have been inspired to discover new means of educating their youth in religion. It is out of this search for new ways that the present program has come. Western churches have not been able to use authority to secure the attention of youth. They have had to use interesting materials, methods and personalities. They could not fall back upon custom or habit. The Eastern churches have followed the line of least resistance. Their children had to attend the day schools in which religious education was part of the curriculum. The church leaders, feeling this plan to be basically cor-

rect, knew as well that it lacked modern and interesting material. They felt, however, that that was not the important matter, so they have not built up new, interesting methods and materials, as in the West.

However, the Eastern churches are suffering as a result of this confinement of training to their schools. It has touched only the children, not the adolescent youth. The situation has been made worse by the present poverty of the lands and the people. Children must work if they are to live. There is little chance for schooling for older boys and girls of refugee families. Now, even the children have but little training, except those who can afford to remain in school through high school and college age. Never can the youth be reached adequately in this manner. Once out of the day school—finished! The period of adolescence when youth should be trained for service in the church is the time when they are least touched in these Eastern churches. They attend services, to be true, but whether they be loyal or indifferent, the result is the same, for they do not have the opportunity for training for leadership. This is a tragic lack. I sometimes wonder if the Eastern churches realize what a hiatus there is between the age of responsibility felt by older people and the age of small children in the schools. In America this gap has been reasonably bridged. In every normal church the interest of young people in their late teens and early twenties is practically as great as that of the children. It is then that these young people are trained, through teacher-training classes, through the practice of teaching younger children and through young people's services. These activities equip them for a later leadership in the church.

Thus one reason for the lack of fresh methods and materials in the Eastern church is its willingness to trust to the day school. And one reason for the superiority of Western methods is the fact

that the church could not rely upon a day school.

The materials in the books taught in the schools of Eastern churches need to be brought up to date, in light of present-day needs. They are based upon an old psychology and method of teaching. The teachers themselves need to have training in modern methods and ideas.

A further reason why the Eastern churches have not developed a modern program of religious education, and why the Western churches have centers in the politico-economic realm, is that the Eastern churches have had for centuries to think first of the political protection of their people, of securing their rights, and, in more recent years, of keeping multitudes of them from starving. The Eastern churches are impoverished. The Armenian Church is a striking example. In the regions where aggressive work can be carried on, most of its people are refugees. This means that the priests have to think first of their livelihood. The people have no time or thought for culture. The prelates are constantly thinking of the economic conditions of their churches. What room is there for constructive religious education amid such sheer poverty?

I started to talk religious education to an Armenian Chief Priest at Salonika. "Where is food coming from for my people?" he said. "They must have food and a roof, first." He was right.

The Greek Church is not so impoverished. Yet one-fifth of its church population are refugees who are finding homes through the charity or leadership of others. The Greek Church has been overwhelmed with its economic problem, and the little Jacobite Church is too poor even to start a small school for girls in Jerusalem. The poverty of these churches must be a first consideration when we talk about co-operation.

Moreover, their younger leadership,

who would have provided reforms, are dispersed or dead.

All this climaxes the inherent difficulty that the Eastern churches have not felt it necessary to build their programs for adolescent youth. They have not been youth-centered, but age-centered. Churches, catechisms, methods, have been too largely arranged for maturity, not for youth.

On the other hand, consider the good fortune of the West. There is wealth with which to build great parish houses and special schools in which children and youth may find training. There are books, magazines, great posters, picture cards and millions of pages of material for the Sunday schools of America; hundreds of professional, full-time, trained teachers of religious education in colleges and schools, workers in local church schools, and executives for Sunday school work; hundreds of thousands of teachers of Sunday school classes, a great proportion of whom are day school teachers. Is it any wonder that America has developed new methods and materials? One might be within bounds to say that the Eastern churches, with proportionate wealth, fortune and leadership, not only would have satisfied their own needs, but would have been able to lead the West.

This good fortune is not due, by any manner of means, to the fact that the Western churches are more devout, more devoted or loyal to Christ, or are more worthy of fortune.

The most primitive Christian fellowship means two things which can be applied today to the situation. First, the fortunate churches of the West, recognizing their good fortune and realizing that it is through no special virtue of their own, should give freely to the Eastern churches, just so long as the Eastern churches desire that help and as long as inequalities last. They should give until the Eastern churches are as well-equipped, relatively, as they, or as able to care for themselves. In the second place, the Eastern churches should not permit false

pride to prevent their taking from the West whatever of good the West has to give to them. There is much that is good that is desperately needed by the Eastern churches. Not many of their leaders are sufficiently aware of the full scope and development of the Western religious educational movement to realize how much there is for them to receive.

The Western churches have given in the past to the Evangelical churches in the Near East, with the result that the Evangelical schools are progressive and relatively adequate. Shall the Western churches continue to discriminate against the more ancient Eastern churches?

It should be understood in all of this that there can be no development except that which comes from within the Eastern church itself. When I speak of a program, it means such a program as the indigenous church desires and itself promotes. Obviously the Western churches have no more right to go into Eastern lands to promote religious education in behalf of the Orthodox church than the Orthodox church would have to promote religious education in behalf of Presbyterian, Methodist, or Congregational churches in the West. Therefore, this is not a question concerning theology or church government. Those matters belong to the Eastern churches.

What are the needs of the Eastern churches, and in what way can the Western churches help these churches in the field of religious education?

The greatest need in the Eastern church is a leadership trained in methods of modern religious education. The priests are too frequently not well educated, and few had any special training in the leadership of youth. Moreover, there has not been developed a specialist group which understands religious education, as in the Western church. (An exception to this is Levon Zenian, now attached to the Bishop of Aleppo, a young orthodox Armenian, trained in an American graduate

school; and another exception is George Alexander, a religious educational specialist in the Greek Church in America.)

This development should consist of four efforts. The first is to discover and assist in the training of a few who will plan to give their lives to expert professional religious educational work. Such men may be priests, but preferably should be laymen. They should have a good education before their advanced training. At least one such person in each of the ancient communions will be able to accomplish much. The second effort is to furnish religious educational specialists for the seminaries in the Near East, to train prospective priests and teachers. The third effort is a series of training conferences for priests, present teachers and others, in the larger centers; while the fourth is the holding of training conferences for young people during the summer in connection with recreational work.

These four efforts with their various modifications would soon begin to make a decided change in the Eastern church programs of religious education. All of these methods would have the sanction of the prelates of the Eastern churches. It is simply a case, in the first place, of guaranteeing funds; in the second, of discovering the right kind of young prospects; in the third, of energetically promoting training projects.

The second great need is for modern lesson materials. Graded materials adapted to present-day needs are unknown in the Eastern churches. There must be, first of all, a revision of the existing tests for study in the public and church schools. These revisions can only be accomplished by native religious educators with the full sanction of both church and government officials. The teachers of the schools must be trained to interpret these new materials.

Less official is the need for creating and printing graded lesson materials for use in voluntary classes held on Sunday or at

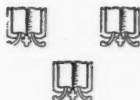
other times. This is an enormous task. Obviously the plan should be simple and restricted as compared with the methods in vogue in the American schools. But at least a four-department series of courses, illustrated, with teachers' training booklets, should be produced as soon as possible. Experimentation has been going on under the direction of the Near East Relief for the past two years. The courses produced thus far have been widely used, and most satisfactorily, for some of them. At first it is probable that American, English or continental courses with complete revision to eliminate westernisms, or other alien materials, would be necessary. Later, when trained personnel can write such booklets, the literature can be more truly indigenous.

In addition to lesson materials there is needed a series of short articles, or tracts, on practical ethical problems; the production of posters, small picture cards, maps and Sunday school papers designed for youth are badly needed. There is nothing adequate at the time. A paper is being published by the two Greek catechetical organizations, but this is but in its early stage.

Whether Sunday school classes should be started is a question. It is probable that they should. But the movement

should not be a Sunday school movement as such, but rather a Bible topic discussion movement, with discussion classes held at night, with home work and with literature furnished for those who cannot attend the classes. There should be short term classes or groups for catechetical lectures. Conferences on methods and weekly meetings of teachers must be held. Also, some kind of an association or council consisting of all who are interested in the work for youth should be formed in each country for each communion. These associations should extend throughout the breadth of the churches. Daily vacation Bible schools should be promoted, if these seem to be adapted to the need, and a movement corresponding to our young people's societies or organized Bible classes of youth, should be formed. The people must be aroused to an interest in religious education and the youth won to it by means of bulletins and articles.

In writing this article, I have had two worlds in mind, and two purposes: The new world of progressive religious educational leadership and methodology and the old world of worship and faith; and the desire to help each to understand the needs of the other and to inspire a willingness equally to receive and to give.



Co-operative Management of a Sunday School

C. C. McCracken

Professor of School Administration, Ohio State University

THIS account of an experiment in co-operative management concerns the sabbath school of the Glen Echo United Presbyterian Church of Columbus, Ohio. In 1919, ten years ago, an enrollment of 40 was considered large and an attendance of 25 or 30 was good. The school met in a one-room building with absolutely no arrangements suitable for Bible instruction. When the roof became so dilapidated that the rain began coming through the roof in too many places to be patched, the building was torn down and a substantial brick building was constructed. Unfortunately, in this building no suitable provision was made for Bible instruction. Nevertheless, there was greater enthusiasm, and the school has grown till it has become necessary again to make provision for expansion. The plans for the new building include provisions for modern methods in teaching Bible classes just as there would be in a public school.

But the mechanical arrangement and architectural features of a building cannot alone assure a good school. When proper blackboards, chairs, tables, maps and other details are satisfactorily provided and placed, there still remains the task of providing the organization and the co-operation that will weld the school into one homogeneous unit, working wholeheartedly for the good of the cause.

With this in mind, the writer, who is superintendent, has proposed a scheme of organization of the school, which is now being gradually put into effect. It is best shown by the accompanying diagram.

An explanation of the scheme follows:

(1) The pastor and session are in charge of all church functions.

a. The pastor is, not permitted to teach any class regularly. He is a free lance, ready to advise the superintendent or teachers. He must be familiar with the whole school. He may take a class occasionally to acquaint himself with the pupils or to set forth some particular lesson. He is willing to teach regularly, but is rendering a much larger service to the school in the above capacity. (Incidentally, the superintendent has made the same ruling in regard to the pastor's wife.)

b. Members of the session are holding official positions as teachers or officers in the school, but it is a part of the policy to hold at least one free from official duties.

(2) The superintendent is, like the pastor, a free lance. He should never teach, except as stated in regard to the pastor.

(3) The secretary is also independent, but subject to call in case detailed information regarding the school is needed. He is also responsible for a follow-up system for which a special card has been devised.

(4) The Advisory Council.

a. Constitution. One assistant superintendent, two teachers and four pupils. Not more than one member of any family may serve on this council. The members are elected from the sub-councils. The assistant superintendent is chairman.

b. Powers. This council shall consider all matters pertaining to (a) administra-

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tion of the school, (b) classification of pupils, (c) lesson materials, (d) special programs, (e) music, (f) library, (g) ushers and (h) any other matters of significance to the school; it shall also be responsible for recommendations to the superintendent.

c. Duties. The council shall consider any recommendations submitted by sub-councils and shall submit to the sub-councils the results of its deliberations. It may also initiate recommendations for consideration of the sub-councils.

d. Veto. The decision of the Advisory Council shall be final unless vetoed by the superintendent, pastor or session.

(5) The Sub-Councils.

a. No. 1 is constituted of the three assistant superintendents, one of whom is to be chosen to serve on the Advisory Council.

b. No. 2 is divided into two parts, (a) the teachers having pupils below junior high school age and (b) teachers having pupils of junior high school age and above. One is to be elected from each group to the Advisory Council.

c. No. 3 is formed by pupils of junior high school age and above, one being elected from each class. From this group three shall be elected to the Advisory Council, but only one of the three may be from the adult classes.

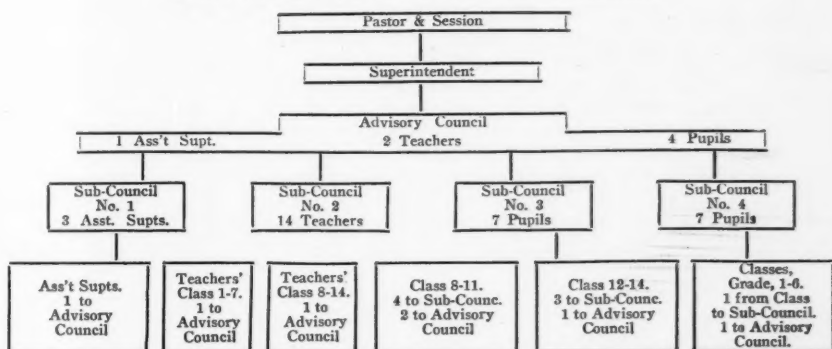
d. No. 4 is formed by election of one from each class represented by grades one to six in the public school. Whether this group should be represented was discussed at length, but they were finally given representation in the Advisory Council. (It is significant that the first suggestion for consideration came from a boy in the first grade group.)

e. These councils may initiate matters for consideration by the Advisory Council. They shall consider any recommendations submitted to them by the Advisory Council.

f. Not more than one from any one family may be elected to any one sub-council.

The above scheme is now being put into operation. It must yet stand the test. The school is small, with an average attendance of about 125. The machinery

PLAN OF SABBATH SCHOOL ORGANIZATION



TIME OF MEETING

Advisory Council—Once a month or on call.
 Ass't Supts.—Twice a month.
 Teachers—Once a month.
 Pupils—Once a month.

of the organization may seem complex, but the duties of each element are clearly defined and no one person can have double tasks to perform. Throughout the whole scheme, responsibilities are fixed and it is significant that the classes have uniformly chosen excellent representatives. Even the small children have considered carefully and chosen wisely. The teachers have not been allowed to dictate

the choice of representatives but have been helpful in directing the groups in this new enterprise.

The whole purpose of this reorganization is to bring as many people as possible into the direction of the school and thus stimulate greater interest in a great work. If developments thus far are truly indicative, the results will be far-reaching and exceedingly significant.



IT IS freely conceded that schools represent but one type of educational agency. Households, churches, moving pictures, neighborhood associations outside the school, police power control, public libraries, places where young people work, and other agencies are essentially educational in much of their product, even though their primary functions are other than educational. Do curriculum makers at present properly recognize educational achievements attained through extra-school educational agencies? —Philip W. L. Cox, Charles C. Peters and David Snedden, *Objectives of Education*, Bureau of Publications, Teachers College, 1929.

Leadership Training by Radio

EARLE E. EMME

*Fellow, Department of Religious Education,
Divinity School, University of Chicago*

THE following is a report of an experiment carried on annually for three successive years. The experiment began in response to an expressed need for a standard course in Leadership Training. After considerable investigation and planning, the Division of Leadership Training of the Methodist Church acknowledged the plan submitted by the writer and agreed to give standard training credit for it. The following year a second course was given and credited in the same way.¹ The third course was credited by the International Council of Religious Education. This report concerns the third course given from radio station WCAJ at Nebraska Wesleyan University by the writer.² It is hoped our preliminary results may have some suggestion for some much needed experimentation in this field.

Teaching by radio calls for a radical change in the teaching process, for the radio class differs from the customary class in many ways. For here we have many and varied classrooms rather than one, not one class but many, sometimes a large class group and sometimes one student alone, student questions asked in a new way, the teacher separated from his various class groups, the lecture method as the center of the teaching process, a new form of socialized recitation, not a

final examination but student progress discovered each week. The above issues, along with other questions and problems of the teaching procedure, were involved in our radio experiment.

NATURE OF THE THIRD RADIO COURSE

This class met for one hour each Tuesday evening for eleven successive weeks beginning in January, 1929. The course is Number Two, "Principles of Teaching," in the standard curriculum of Leadership Training. The chief source book was Myer, *Teaching Religion*. The chief topics and problems of the course were: An Introductory Session, which served to explain the course; Human Nature in Christian Leadership; Aims in Teaching; Modifying Human Nature; Achieving the Christian Life; The Laws of Learning; The Curriculum (two sessions); Method Procedure (two sessions); the Teacher Himself; Summary and Synthesis.

REGISTRATION FOR THE COURSE

The registration fee of one dollar was sent to the registrar at Nebraska Wesleyan. Each registrant was expected to buy the text. Upon receipt of the registration fee a six page bulletin, explaining the nature of the course, instructions for preparing each lesson and the nature of the credit, was mailed.

Registrations came in singly and by groups. In some cases, only one person paid the fee and received instructions but indicated in his letter that a group was following the course. This indicates a

1. For a report of the first two courses, see the *International Journal of Religious Education*, June, 1929, p. 23.

2. Use of Radio Station WCAJ at Nebraska Wesleyan University was made possible by Professor J. C. Jensen, its director, and Chancellor I. B. Schreckengast. Professor F. M. Gregg, head of the Department of Psychology, gave the second radio course in a very successful manner.

Reprints available. Price, 15 cents each.

new type of class auditor, over which an educational institution can have little control.

The registration bulletin was sent to the student only after he had registered. The first section had to do with "facts about the course"; the text, length of the course, regularity of listening in, nature of home work, varied assignments, credits and final grade. The following announcement appealed to a goodly number: "Inasmuch as the weekly reports indicate very definitely the quality of work a student is doing, no final examination will be given except that each student is to indicate certain reactions to the course." This bulletin also contained specific instructions on how to spend the radio hour in note-taking, importance of completing the notes during the hour after the radio class, and the importance of noting any questions or problems that occurred to the student.

The bulletin also covered details of preparation for each lesson, urging the importance of the assignment in the text as a working basis, the bearing of the lecture on special points for emphasis and the relationship of certain points to their leadership task.

Another important part of the registration bulletin was a blank which each registrant was asked to fill out and return to the instructor at once. The instructor promised that the information would be considered confidential if the registrant so indicated on the blank. This blank or case report on the student's background asked for the following factors: name, address, education, denomination, church or other leadership task, religious courses, present leadership activities, and a description of the student's present primary leadership task which requested information upon the age group, curriculum used, type of equipment, size of church school, size of church, type of community and other significant factors. Most important of all, each registrant was asked to give other significant facts about himself

which the instructor should know in order that he might be able to adapt the course as far as possible to individual interests and needs.

BRIEF OUTLINE OF EACH LESSON

The registration bulletin also contained a brief outline of each lesson under this heading: "Required work for Radio Course in 'Principles of Teaching.'" A typical outline ran as follows:

January 22. Lesson II.

- (1) *What to look for:*
 - (a) Ten-minute devotions
 - (b) Radio Lecture: Human Nature in Achieving the Christian Life
 - (c) Question-problem period: Directed discussion on problems of human nature
- (2) *What to send in before January 29:*
 - (a) Describe some child, youth or adult (only one), indicating the chief interests or problems involved in "achieving the Christian life." (Not more than 200 words.) Re-study the lecture of the past week.
- (3) *What to do for January 29:*
 - (a) No reading assignment. (There were two lessons like this.)
 - (b) Make a study of your church school class, home or some group for which you have some responsibility in directing, and carefully state in outline form "the chief religious needs of that group."

PROVISION FOR RAISING QUESTIONS AND PROBLEMS

Upon registration each student received a supply of paper of a different color from the uniform type for reports. Upon this paper the students wrote their problems and questions and returned them with their weekly report. The questions bearing specifically on the course were organized into groups and answered during the question-problem period.

CASE REPORT ON THE STUDENT'S BACKGROUND

With the registration completed, the case reports, already referred to, were promptly returned. Less than five per

cent of the credit students failed to respond. A little urging completed the returns. This information was considered very vital to the success of radio teaching. Even though the instructor's professional experience acquainted him with most of the teaching problems in religious education, the case reports gave him a much better understanding of the background of the class. A few very brief excerpts follow:

Case 1. "I am the teacher of a group of women. My task is to be old-fashioned to the older ones and modern to the younger ones in order ———."

Case 4. "In a rural community ———. Curtains are used to divide ———. I have a class of six boys and eight girls, their ages ranging ———. Please do not use my name in answering questions over the radio."

Case 6. "I am Superintendent of a Senior High School department. We have about one hundred and forty young people ———."

Case 17. "Earning the living, keeping the home going, ———. My main interest in life is the education of these two daughters."

Case 18. "As wife of the pastor ———."

Case 25. "I am pastor of a church. I am trying to take religious education seriously in my preaching. I taught public school for fifteen years."

The relationship of the case report to the final report is very significant both to the student and to the instructor. Many of the final reports indicate something like this: "You recall what a foolish notion I had about the curriculum. I certainly think differently now ———." Thus the primary value of the student case report is in the significance attached to the student thinking his problem through. He begins the course with his present leadership situation and leaves the course on the same trail, only, we hope, much further along.

THE CLASS HOUR

A typical class hour included devotions, review of the preceding lesson, lecture, answering of questions and assignment of the next lesson.

The devotional period was accepted very favorably. There are many reasons

for this, the most important being that religious education has very frequently been represented by a leadership so involved in problems of technique that appreciative values are sometimes overlooked. The singing of hymns of adapted significance by trained voices met a hearty response.

The lecture was built primarily upon the basic material in the text. Some of the material needed further emphasis and adaptation. Some needed explanation. Gaps needed attention. Other viewpoints needed presentation. This part of the process was the most painstaking of all and several factors, according to the student responses, seem very important:

(1) The lecturer must speak very distinctly. This includes enunciation, articulation and grouping of words about a key word.

(2) Effective delivery adds materially.

(3) The type of voice that is essential here is one that is clear and carries well.

(4) The material must be well organized. If the same system is followed each time, the students soon become accustomed to it and can follow more easily.

(5) The presentation must be rich in illustrative material.

In the question-problem period, one of the problems was to develop morale so that questions came only from registered students in the course. Occasionally a general question such as "dancing" or a difference of view on theology was received. But the lecturer limited questions to the lesson at hand and to registered students. An especially delicate question was never treated over the radio but was answered by correspondence or by personal conference.

WHAT OF RADIO AUDITORS?

Where a definite educational procedure is attempted by radio it would seem that unregistered auditors should not be en-

couraged. Even when they hear a brief review of the preceding lesson, hear the twenty-minute lecture of the evening and listen to the assignment for next time, experience shows that unless study is put upon the process the auditor is attempting to get "something for nothing." Similar classes in standard training schools indicate that an auditor should not be permitted unless he stays in one course during the entire time of the school.

As a result of the experimentation, it seems best to encourage auditing only when students have registered and have the work sheet of directions or the text or both. It should be kept in mind that the auditing situation cannot be controlled as in other classes. So it seemed best for the instructor to take the offensive and announce that effective auditing could be done only on a basis where some understanding of the procedure was secured in advance.

RESULTS OF THE FINAL REPORT

This substitute report for the final examination was written in answer to the statement: "The extent to which this course has helped me to reorganize my present leadership of youth or adults; or new perspectives and plans that have evolved from this course."

The evidence was very conclusive in indicating encouragement received to carry on their present task or assume a new one, and appreciative expressions of the course in general were very evident.

A few characterizations of these final reports are:

(1) No two were alike. They varied from a careful, evaluative statement of each lesson to a type of treatment that disregarded the lesson approach entirely. One consisted of one typewritten page while another had 26 pages.

(2) Few built their remarks about the lesson outline. They followed the suggestions which were made repeatedly

to choose salient issues of their present or prospective task.

(3) Two factors or lessons in the course were mentioned by the majority of the class: the "appreciation method" and "the experience-centered curriculum" seem to have touched vital points of thinking in the group.

(4) Several wrote this report in the form of a leadership confessional, indicating points of weakness in their work as compared to standards emphasized in the course.

(5) A substantial number reported definite steps undertaken either in personal adjustments to a task or wider relationships in thinking.

(6) Amount of work done was suggested by several in this way: "I have taken several standard leadership training courses during the past five years, and I did at least three times as much work for this course as in any one of them."

(7) The quality of work done had been determined very largely by the nature of the weekly reports. So this report shed only a little light on grading. But it did indicate values of the course in personal and other ways.

(8) A significant value of the final report is that it did, in most cases, show the type of help the student got from the course and the relative importance of what the instructor tried to do.

FINDINGS OF THE RADIO EXPERIMENT

In evaluating this final section of the report of the experiment, the interested reader can compare the results with the report of the Sub-Committee on Leadership Training by Radio made to the Leadership Training Committee of the International Council at its annual meeting in February, 1929.⁸

8. Report under same title. For an evaluation of various types of radio programs given over station WCAJ, Nebraska Wesleyan University, see J. C. Jensen, "Radio Broadcasting as a Valuable Factor of College Service," *The Nation's Schools*, Nov., 1929, p. 82.

1. How was the course adapted to the learners in this experiment?

(1) Student's personal report on his background and interests

(2) Flexible assignments to meet individual needs

(3) Weekly reports and instructor's comments

(4) Student questions and problems sent to the instructor

(5) The review, lecture and assignment periods were arranged so that individual variation would be encouraged

(6) Student correspondence with the instructor

(7) Conferences with the instructor

(8) Final report

(9) Get-together session for fellowship and discussion

2. The lecture method plus

The radio teaching procedure cannot be considered on the basis of the customary lecture method. The textbook is supplemented by a Guide-Manual, and the procedure is personally directed. Each class session, then, becomes more than the lecture. The instructor may make parts of the chapter in the text more dynamic and meaningful, provide clarity at places and give variety of supplementation to the process.

3. The correspondence method plus

This radio class plan differs from the correspondence school method in that it is vitalized by the constant direction during the class hour of the instructor. An additional factor is the weekly regularity not common to the correspondence plan. The novelty of the radio method is an additional factor.

4. The effectiveness of the teacher in the radio method seems largely conditioned by the extent to which he knows the field of study, is an effective speaker in adapting his comments to his students and auditors, organizes his material in simple but logical statement, gives abundance of adapted illustrative material, sympathizes with the needs and in-

terests of the students, has an appreciative view of life, shows skill in answering questions and directing the question-problem period, and finally keeps in touch with the progress of the students through the weekly reports and conferences or correspondence.

5. The weekly reports must be corrected promptly. Ability to adapt the course to individual needs is primarily conditioned by familiarity with the contents of the weekly papers.

6. The student's personal report on his background has already been mentioned in some detail. It has values similar to Professor H. C. Morrison's plan of pretesting but it goes beyond in securing certain personal attitudes.

7. The questions and problems sent in by the students should be taken seriously. The degree of importance attached to them by the instructor will react on the students in asking them. But most significant of all, they indicate a realm of experience where individual adaptation of the course seems very vital to the student.

8. The lesson assignment is very important. It gives opportunity for suggestion and reminder, but it is especially significant for the relationship of the points of the past lessons to those in the next.

9. Quantity and quality of work done
From a number of sources, the evidence was very positive from those who had had standard training courses during the past five years that they had done at least three times as much work as in any other standard training course. A surprising amount of collateral reading was done.

10. Meeting in groups

There is little doubt that many values accrue from several interested students meeting at the same place. Several groups indicated that discussion, amplification and clarification of points raised during the radio hour proved very helpful. Others mentioned studying their lessons together. A few groups met in

their church where one of the radio firms had installed an excellent radio.

11. Size of the registration

Fifty-two students were given a Certificate of Credit from the International Council of Religious Education. This credit was transferred to their respective denominational boards when requested by the individual student. Fifty-one were given a "Radio Auditor's Certificate" in the name of the University for having listened to seven of the eleven sessions. This was to encourage auditing of the better quality.

No comment is necessary on the comparatively small size of the class. The task of correcting all of the papers each week limited the size of the class. Another factor was the strength of the radio station. Consistent radio reception from the station at that time did not extend over a radius of one hundred and fifty miles. One town 55 miles distant from Lincoln had only three students in the class because of this difficulty. Ten registered students dropped the course at this place, and seventeen who were only one hundred and forty miles away did likewise.

12. An introductory class session seems significant in making certain of local radio reception, understanding of course procedure, ways of note-taking, familiarity with the instructor's voice and mannerisms.

13. The time element

Monday evening proved to be the best night for this work. The reasons can be guessed from the standpoint of the value that radio managers place upon the various nights as well as hour of the night. And the first part of the week seems to have fewer calendar events than later.

It seems that weekly sessions are better than bi-weekly. A session every two weeks would increase "the rate-of-forgetting difficulty."

A TYPICAL CLASS HOUR

| | |
|-------------------------------|------------|
| Devotions | 10 minutes |
| Review | 10 minutes |
| Lecture | 20 minutes |
| Question—Problem Period | 15 minutes |
| Assignment | 5 minutes |

An entire hour period seems better than a thirty minute period. The larger radio stations would approach insistence on the latter. The one hour session makes it possible to approach a given period from a number of angles: devotion, review, lecture on new material, question and problem period, assignment of new lesson. The thirty minute period would be limited to one approach or be piece-meal. The shorter period could be strengthened, however, if a local chairman directed a group so that additional treatment might supplement the brief radio period.

14. This method of teaching by radio reaches fields in need of leadership training where a training school or university does not go. This factor seems to be primarily responsible for the degree of enthusiasm for the course.

NEEDED EXPERIMENTATION

There are many radio stations. Thirty-minute periods can be secured if certain men of influence see the importance of educational work and if student needs for such a course are discovered in various church communities.

Given a good radio station with thirty or thirty-five minute periods each week, a successful course could be given. Engineered by leadership acquainted with scientific experimentation and theoretical and practical experience in religious education, and promoted by various denominational boards and the International Council of Religious Education, study groups in various places could be registered in such a radio class. Assistants might act as chairmen of these various local groups and direct or control the variable factors of the experiment.

BOOK DISCUSSIONS

Current Views on Marriage and Sex

EDITORIAL NOTE.—Owing to the wide attention which problems of marriage and sex have been receiving at the hands of modern writers, a section devoted to reviews of a number of the more outstanding books on the subject has seemed timely. The following reviews have been prepared by students of social problems who are particularly competent critics. Their comments and evaluations should be helpful guides to readers who are interested in the subject and who are likely to be perplexed by the varied and conflicting views presented.

Marriage and Morals

Marriage and Morals. By BERTRAND RUSSELL. New York: Horace Liveright, 1929. Pp. 320. \$3.00.

There is a certain sheep-mindedness to which the radical or the heretic is perhaps unwittingly open. It is his tendency to assume that a mind which breaks through certain trammels and conventions thereby acquires a capacity for absolute truth. At any rate even though such a mind does not itself take on a Jehovah complex, the Jehovah qualities are assigned to it by its worshippers. This misfortune has befallen Mr. Bertrand Russell. Now Mr. Russell is thoroughly competent to speak authoritatively on the subject of mathematics and technical philosophy, but some of his past pronouncements on the field of social and international relations have been anything but sound factually or philosophically. His latest book cannot be said in any sense to be a contribution to science. It is simply a series of *obiter dicta* by no means informed with that clear and unassailable logic or validity which the publisher's blurb ascribes to them.

Unquestionably, any liberal thinker must agree with Mr. Russell in many of

his opinions; for example, on the vice of censorship, on certain fallacies of eugenics, on the one-sidedness of Freudianism, on the psychology of the family and particularly the parental relationship, with his criticism of instinct, and also with his definition of the essence of a good marriage as "respect for each other's personality combined with that deep intimacy, physical, mental, and spiritual, which makes a serious love between man and woman the most fructifying of all human experiences." The perversity of much of Russell's argument appears in his handling of the problem of adultery as something to be winked at by married partners in the face of such a definition of a good marriage. Indeed, his whole handling of the problem of adultery is superficial to a degree and blind to psychology. It is an example of domestic strabismus. His treatment of the problem of prostitution is on the whole sane although marred by the intrusion of very dubious facts about Japan. His statement that "it is only with the decay of the notion of sin in modern times that women have begun to regain their freedom" is scarcely less than silly and mars an otherwise fair criticism of Christian ecclesiasticism. He obviously overlooks certain

values of Christianity and the teachings of Jesus.

The straining for effect in some of the discussions appears in his dictum that "the motives of female virtue in the past were chiefly the fear of hell-fire and the fear of pregnancy; the one was removed by the decay of theological orthodoxy, the other by contraceptives." He admits that the adherents and practitioners of this new type of sex morality are mostly quite young. He omits to add that their ranks include also the delinquent, the feeble-minded, the unstable, the psychopathic, cripples and others unable to attain the average standard set by the mores.

A more careful reading of Christian history and a little less obvious bias would have prevented Mr. Russell from making asceticism the single root of Christianity or from declaring that "in the ethic of Christianity, it is the relation of the soul to God that is important, not the relation of man to his fellow-men."

One of the least philosophical passages in the whole book, a choice example of the "rich and valid opinions" which the publisher announces, is a picture of the life of a typical business man, especially in America. This particular diatribe ends with the statement:

He drowns his dissatisfaction mainly in work, but also in other less desirable ways, for example, by the saddistic pleasure to be derived from watching prize-fights or persecuting radicals. His wife, who is equally unsatisfied, finds an outlet in second-rate culture, and in upholding virtue by harrying all those whose lives are generous and free. In this way the lack of sexual satisfaction in both husband and wife turns to hatred of mankind disguised as public spirit and a high moral standard. This unfortunate state of affairs is largely due to a wrong conception of our sexual needs.

His final conclusion, after three hundred pages of analysis, focuses down to two points, namely, "that sexual morality, as it exists in civilized societies, has been derived from two quite different sources, on the one hand desire for certainty as to fatherhood, on the other an ascetic belief that sex is wicked, except

in so far as it is necessary for propagation." This conclusion omits all idea of the mores carried over from earlier times, experience, the tradition of trouble resulting from promiscuity, sentiments of loyalty, magic and other elements determining the current code of domestic relations.

After giving Mr. Russell all due credit for righteous intentions and assiduously clearing our minds of any idea that this book in any way represents an *apologia pro sua vita*, it can scarcely stand the fire of either logic or common sense. The fundamental weakness in it is, of course, Mr. Russell's oft-stated belief that man is a machine. Now a machine is neither moral nor immoral. It is simply unmoral. Mr. Russell, therefore, puts himself in the ridiculous position of attempting to work out a liberal sexual ethics for automatons. The best we can say is that the author must have had his tongue in his cheek most of the time in the writing of *Marriage and Morals* or else that after all he believes that the love between man and wife or the love between parents and children is something more than the mere clicking of a machine or a chemical reaction.

But from the factual standpoint it is possible also to ask certain embarrassing questions. Does Mr. Russell use the principle of "significant differences" in criticising the failure of present-day marriage and the family? Does he not overestimate the significance of sex? Is he not a bit naïf and doctrinaire in his ideas of social origins? Does he not place too much reliance for certain facts upon Judge Lindsey? Is he quite sure that he has received a commission to restate the Fifth Commandment as "Honour thy father and thy mother that *their* days may be long in the land?" Is he not rather more humorous than sound on the present and future utility of fathers? Does the growing paternalism of the State necessarily mean vestigial fathers?

If, as he admits, fidelity is a very good thing, why leave it as an aside at the end of his book instead of building his whole ethic upon it? Is it sound ethics to imply that because people are going to do something anyway their conduct should be approved and made the norm? From what source does he derive the idea that sex outside the begetting of children is a purely private affair? Certainly no society in the historic past has suffered any such delusion. It has been found necessary to establish traffic rules and very rigorous ones quite outside the biological province of reproduction. If human beings were simply machine-made robots without a considerable dose of feeling, Mr. Russell would probably be entirely correct. But that "if" gives the whole case away.

Notwithstanding all of these criticisms, and it would be possible to add many others, it is evident that Russell's argument in spite of himself adds emphasis to certain constructive principles of sound domestic life: for example, parental affection, insistence upon a genuine partnership between husbands and wives, a challenging of mere slave-like acceptance of theological dogma, the need for realistic facing of facts and for bringing all aspects of the sex problem into the daylight.

ARTHUR J. TODD

Northwestern University

Research in Marriage

A Research in Marriage. By G. V. HAMILTON. New York: Albert & Charles Boni, 1929. Pp. 570. \$10.00.

This is an exhaustive analysis of the domestic experiences of two hundred spouses of whom about one-half were married mates. "The author, a psychiatrist, rated them as follows:

Serious-minded, more or less importantly occupied and well above the average as to intelligence and cultural attainment. At least half of them could be rated as "normal" in the sense that their spousal, parental, social and

vocational adjustments conform to standards which are not exceeded by the majority of Americans. Nevertheless, it would be over-optimistic to say that as many as five per cent of them have escaped more or less serious damage by preventable things which were done to them during childhood.

Most of these subjects were well under forty years of age, residents of New York City. Many of them considered their marriages essentially successful, others were either separated or divorced. Each subject dictated answers to 372 questions distributed over a series of 47 printed cards. Oral explanations were given to each subject to indicate the nature of the research, to guarantee anonymity and to encourage spontaneous, informal and frank discussion. A formal examination required from two to over thirty hours for each case and involved the recording of more than two million words of conversation.

The general problem of the research is stated by the author in the following questions:

Is marriage in itself a faulty institution in that it prescribes a mode of relationship between spouses which tends, in the end, either seriously to impair or to destroy an originally established congeniality and an originally high sexual reactive value of spouse for spouse? Or does the fault lie essentially in the kinds of reactive equipment that environmental influences tend to build up for us throughout infancy, childhood and adolescence?

The author's own answer to his questions is to the effect that the institution of marriage has fared rather better than might have been expected. Nearly half of the two hundred spouses disclosed

a reasonable degree of satisfaction with their marital ventures. . . . A still more impressive total was secured when 200 were asked, "If by some miracle you could press a button and find that you had never been married to your spouse, would you press that button?" One hundred and twenty-eight of them said "No" without qualification, and only 28 said, without hedging, that they would press the button. One hundred and fifty-one of the spouses said that they would wish to remarry if they were free. Only 13 of the 200 said "No" without qualification.

Dr. Hamilton finds evidence, however, which "impressively sums up to an indict-

ment of what parents and society commonly do to the individual in their efforts to socialize his sex impulsions." Again the author repeats that he holds no brief either for or against the institution of marriage. Although he finds that it does not work tolerably well for a seriously large percentage of American men and women, he believes these people are for the most part "cripples whose deformities of psychodynamic organization are easily overlooked by the untrained observer."

Dr. Hamilton has attempted to safeguard himself in several ways. First, by restricting the distribution of the book to qualified students. He has been able to use a very frank terminology and to reveal full details of the sex experience of his subjects. He is aware also of the limitation of his study due to the scanty numbers. For that reason he is careful in his conclusions and does not attempt any very sweeping generalizations, at least in this volume. Because of the scantiness of the material it is somewhat unfortunate that *A Research in Marriage* was preceded by a popular study based somewhat upon the same materials entitled *What Is Wrong With Marriage?*

The scientific student of domestic relations will accept this research with even more reservations than the author himself recognizes. In spite of all the author's attempts to disarm methodological critics, there are a good many breaches in his technique. In the first place, these two hundred cases represent a specially selected group and not a genuine sample of the twenty-five or thirty million American families. They were people persuaded by friends or attracted by what Dr. Hamilton calls the "public's assumption that we psychiatrists are scientific men who have some kind of magic which we employ for the benefit of those who are utterly frank with us."

The scientific technique itself is of the simplest. It is understood, however, that an extensive work of correlation is to follow up this volume. The most serious

objection, however, comes from what Stuart Rice calls "contagious bias in the interview." In spite of the author's reiterated explanation that his investigations were absolutely impersonal and realistic, the whole scientific technique which he used suffers from this unconscious evoking from the subject-material responses in line with the investigator's preconceptions. That is, to a certain extent there is a high element of fallacy in the research method of which this study is a sample. Put into logical form, the syllogism runs somewhat like this: Some spouses if located would confess trouble in marriage; psychiatrists can find some such spouses; therefore there is trouble in marriage; and that is what is wrong with marriage. That is, you put eggs in a hat, you make your magic passes—and produce for an expectant audience—What? Nightingales? Phoenixes? No—just eggs!

For these reasons, therefore, no worth while conclusions can be drawn from this study. The best we can do is to derive certain hints or leads for further study. For the worker in religious education perhaps the most significant of these hints are the following:

Religion apparently does not constitute a major count of domestic friction. Less than ten per cent of the cases indicate religious difficulties. Age differences are a minor source of difficulty. Up to a difference of seven years, the seniority of the wife is apparently a favorable factor. Among both men and women the lowest percentage of satisfied cases occurs among those who attended college without graduating. On the other hand (and this should delight propagandist eugenists) the highest percentage of satisfaction obtains amongst married folks who never attended college. Women apparently resent an inferior education on the part of their husbands, but to husbands this does not seem to be a source of dissatisfaction. Wives of business men are apparently happier than those of professional or artistic spouses. These few cases seem to

hint at a smaller percentage of satisfied spouses in the families in which the wife had an outside job than in those in which she had none. And the rate of dissatisfaction in such cases was higher amongst the wives concerned than amongst the husbands. Finally, the figures suggest that men are growing less and women more inclined toward promiscuity.

A long and patient collecting of further facts and a still more patient analysis and scrutiny will be necessary before we are ready to recommend any system of religious education or special types of secular education, for that matter, to create the conditions which will foster a higher degree of satisfaction and character development in marriage.

ARTHUR J. TODD

Northwestern University

Marriage and Celibacy

The Intelligent Man's Guide to Marriage and Celibacy. By JUANITA TANNER. Indianapolis: Bobbs-Merrill, 1929. Pp. 312. \$3.50.

The conscientious reviewer may be pardoned a sigh of relief after he has plowed his way through the eighty-four chapters (or sections) which compose this book. Apparently the author has made the work a repository for every idea, preference and prejudice she ever held with respect to the equality of the sexes, marriage, family cares and above all sex as a factor in the life of the individual. The reader is invited to consider a bewildering array of topics, not too firmly knit together, which the writer lightly disposes of in a page or two constituting one chapter; but if he doggedly reads on, he will at last discover what it is all about.

Indubitably the author regards sex consciousness and the emphasis on sex in life as one of the chief causes of the low estate of women in the past, of the widespread assumption that women's natural abilities are totally different from and inferior to men's and the consequent neglect

of the education of women until recent times. She vigorously maintains that "sex is a physical and not a mental distinction," that mental differences ascribed to sex are in reality the outcome of "artificially imposed standards," that since most efficient people have a blending of masculine and feminine qualities it is not desirable to create (by social selection) mental sex differences. Being relegated to an inferior social position, women through the centuries have used sex appeal (referred to by the author as "s.a.") to get what they wanted in life and thus have accentuated the differences that appear to exist in the personalities of men and women. These differences have been further emphasized by the uncontrolled sexual dominance of men. Thus a society ridden by sex is chiefly responsible for the fact that in marriage women are still unfree, not the equals of their mates in intellectual emancipation and opportunity to achieve an independent and satisfying life. Therefore sex should be minimized in the life of every individual by the method of self-discipline until it takes its rightful place as a relatively unimportant factor.

This reduction of sex to a minor place would result also in immense social benefits. A "sex-exempt society" would have less crime, war and hard labor than it has had in the days of "sexual slavery"; it would suffer less from sexual distrust and antagonism and would afford opportunities for more kindness and more intelligence in relations between men and women. The great need today is a "sexless morality" which has no place for "vamping" on the part of women or sexual tyranny and assertion of male supremacy on the part of men.

In such a regime of sexless morality, marriage would take its place as a "romantic" union in the sense that men and women choose each other after due reflection as mental complements, each stimulating and completing the other. In such choices sex plays a minor rôle and mar-

riage may achieve permanence—the great desideratum. Women, as freely as men, will then measure the breadth and depth of this world's offerings in the interest of self-development and happiness. The author admits that such an arrangement would have a profound effect on the family, the home and population. "With modern marriage a game for two, good-bys to the family will be more permanent, so in time we may see it vanish as the tribe has vanished." And the home, already altered "almost beyond recognition," seems set upon the same course toward extinction. As for children, let free mates choose whether or no they will curtail their lives by having any. Those who do not desire to produce them can adopt them from orphanages. "Why should we shed tears over the passing of the view that every home should produce its own children and that every woman is divinely qualified for their production? When children are more scarce and the population begins to decline in numbers, we shall "begin at once to conserve the lives on hand" and to bring up children with an enlightened care "now appallingly rare."

This study, a *pot-pourri* of multitudinous, imperfectly digested ideas—some true to facts, some fantastic—is noteworthy as marking one of the first protests by a sophisticated modern of the tremendous emphasis on sex and its problems in contemporary society. The author cheerfully contemplates a social condition in which "mental intercourse" comes to be preferred to "the other sort." But when we ask how this is to come about, her only answer is through self-discipline. The enormous contributions of sex to human life, not alone by way of making it more delightful but by stimulating lovers to their finest efforts and highest creative expression, are totally ignored.

WILLYSTINE GOODSSELL

Columbia University

Sex in Civilization

Sex in Civilization. Edited by V. F. CULVERTON and S. D. SCHMALHAUSEN. New York: Macaulay Company, 1929. Pp. 719.

As the editors point out, this is probably the first time that a comprehensive study of sex in civilization has ever been ventured. Even a quarter of a century ago, the prevalent attitude toward sex questions would have effectually prevented the most stout-hearted thinkers from embarking on a serious investigation of this many-sided problem. While being "a focus of intense activity" in the lives of most men and women, sex has remained a mystery under a powerful taboo. Needless to say, the publication of this study, treating as it does with complete frankness a wide variety of ways in which sex impinges on the lives of individuals, and bringing together much of the information that has been acquired within the last few decades, bears witness to the fact that the ancient taboo is rapidly breaking down. And it is crumbling, of course, because it is no longer of use, because it impedes the difficult process of adjustment to the complicated demands of our modern life by denying the individual enlightenment. The contemporary intellectual revolt against the old mistaken policy of silence, the stupid attempt to push sex into the background of life and so far as possible to negative its existence, has grown to such proportions that one may be permitted to wonder whether this once forbidden topic is not claiming a disproportionate share of attention in the forum of social problems.

The reader of this ponderous volume cannot but be impressed with the wide scope of the study, the variety in subject matter and viewpoint of the articles contributed by some thirty writers. In Part I, treating of "Sex through the Ages," studies are furnished by Briffault and

Goldenweiser of the part played by sex in the religion and social life of primitive peoples. These are followed by a particularly sane discussion of "Woman in Transition" by Beatrice Forbes-Robertson Hale and a wise article by Mary Ware Dennett on "Sex Enlightenment for Civilized Youth." In this last the author holds out hope that "sex concepts and emotions can be civilized"—even in the case of badly brought up flappers. She cheers us with a picture of a small minority of young married people today, who have been intelligently educated in matters of sex and who "have almost rediscovered love and marriage—not by any reversion to Madam Grundy and the conventions of the past, but by sorting out of the *pot-pourri* which life, fiction and the drama shows to them, the elements which they know are vital and which they know they want."

In Part II, which is entitled "The Rôle of Sex in Behaviour," thought-provoking articles are contributed by Jastrow on "The Implications of Sex," by Roback on "Sex in Dynamic Psychology," by Judge Lindsey on "Wisdom for Parents" and by Huntington Cairns on "Sex and the Law." Perhaps the article in this group likely to provoke the most heated controversy is entitled "Sex Jealousy and Civilization." It is written by J. William Lloyd, who is described in the Biographical Notes as a "literary hermit in the foothills of California." This wise old man dares to suggest that *sincerity* is the fundamental essential of any love relation and that men and women, in the interest of freedom and sincerity, must be prepared to accept the pains of jealousy, if they come, and release an unwilling mate with courageous good will.

Parts III, IV and V are concerned with "Sex and Psycho-Sociology," "Sex and Psycho-Analysis" (with articles by Dr.

Smith Ely Jelliffe and Bernard Glueck), and "The Clinical Aspects of Sex." On these general themes, more or less illuminating articles have been contributed by Margaret Sanger, Phyllis Blanchard, J. V. Hamilton and Kenneth Macgowan, and Dr. Ira S. Wile. Finally, Part VI contains admirable studies by Arthur Davison Ficke on the "Poetry of Sex" and by Robert Morse Lovett on "Sex and the Novel."

In any study of sex containing so wide a range of topics (by no means all have been mentioned) and to which such an array of thinkers have contributed, there are bound to appear sharp differences in scholarship and in attitude toward the problems of sex. The reader passes from the relatively conservative discussion of taboos by McDougall (dubbed by one editor "the last of the Victorians") to the utterly candid treatment by William J. Fielding of "The Art of Love." Throughout the volume runs a strong current of criticism of our present civilization for its sex blindness and insincerity. In nearly all the contributions may be detected the note of frank honesty, the desire to treat a serious topic with objective impartiality and with a refreshing absence of the moralistic tone. Moreover these writers have a profound appreciation, not alone of the reality of our sex problem at present, but also of the potential beauty and power of sexual union enlightened by understanding. Most of them would no doubt subscribe to the thought of Havelock Ellis in his *Introduction* to the volume: "Today, as the present work testifies, we do not hesitate to approach the miraculous flame of sex as nearly as we can. But the reader will hardly be in a position to do so profitably unless he first puts off his shoes."

WILLYSTINE GOODSSELL

Columbia University

Marriage and the State

Marriage and the State. By MARY E. RICHMOND and FRED S. HALL. New York: Russell Sage Foundation, 1929. Pp. 395. \$2.50.

There are innumerable sermons on marriage and divorce; the subject is up for discussion in adult and young people's groups; many suggestions are put forward for the betterment of conditions; but what are the facts? Propaganda is so much easier and more thrilling than patient investigation. The great significance of our day is the application of science to social problems. We may still need the prophet, but the prophecy must be based on a painstaking analysis of the social situation and a careful examination of the factual material available. If the

prophet finds this arduous labor chilling to his inspiration, let him be thankful for the Russell Sage Foundation and at least conscientiously make use of the information that has been so conscientiously obtained. What are the facts about marriage, notices, licenses, issuers of the same, officiants of marriage, clandestine and out-of-state marriages, commercialization of the ceremony, state supervision? What are the suggested remedies for evil conditions and how do they appear in the light of the facts? All these questions and many others are answered by this careful investigation. A group of students could well take this book and use it as a basis for most significant discussion.

THEODORE G. SOARES

The University of Chicago

RECENT BOOKS

The Ghetto. By LOUIS WIRTH. Chicago: University of Chicago Press, 1929. Pp. 291. \$4.00.

The first half of *The Ghetto* is a study of the origin, development, and dissolution of the European ghetto. The second half analyzes the beginning, growth and disintegration of one of the most interesting Jewish ghettos in America—that of Chicago.

During the first thousand years of Christendom, ghetto life was a privilege that brought many joys, social, religious and communal. The Christian neighbors were tolerant and respectful. The fanaticism and bigotry that swept over Europe during the Crusades transformed the voluntary ghetto into a compulsory and obligatory institution. The religious wars changed the attitudes and hardened the hearts of the faithful.

The dissolution of the ghetto commenced with the French Revolution and has progressed slowly during the next century. Russia was the last to abolish its Pale—a synonym for ghetto—when the Czar was driven from his throne. The abolition of the physical ghetto, which was hailed by Jews and Gentiles with unbounded enthusiasm, did not prove to be the millennium which many had anxiously anticipated. For the Westernized Jew, although fully emancipated, is still confined in a spiritual ghetto which is as secure, as humiliating, as inhuman, and as unjust as the most carefully guarded ghetto of the Middle Ages.

The non-Jew does not allow the Jew to emerge completely from his spiritual isolation and persistently denies him access

to desirable groups and opportunities which are reserved almost exclusively for the majority. The frustrations and disappointments the modern Jew encounters are so many and so painful that, like his ancestors, he is establishing for himself most reluctantly a voluntary ghetto where his distracted soul will be at peace, and where the sharp and cruel realities of an essentially intolerant majority will be unable to reach and plague him.

The distinctive character and unusual personality that the ghetto has produced in abundance, the author neglects almost entirely. His discussion of the Jewish type, the Jewish mind, and Jewish racial characteristics is inadequate.

The second portion of the book, except for a brief account of the three waves of Jewish immigration into the United States, is a detailed analysis of the growth of the Jewish community in Chicago. The author has failed to grasp the inner life of the community, the deep and fundamental spirituality, the undying hope and faith, the religious devotion of its residents.

Maxwell street, the heart of the ghetto, is not unique because of its grotesque commercial transactions. Bargaining is not confined solely to the ghetto. It exists everywhere. That Friday is fish day matters little. What does matter is why it is fish day. Far more significant and revealing than the petty business of the street are the merchants whose lives are characterized on the one hand by indescribable poverty and hardship, and on the other by child-like faith and steadfast fidelity to challenging ideals.

The ghetto is invariably located near the river, but not for commercial reasons. (This statement on page 202 the author contradicts on page 198.) The low rents in the dark tenements and the cheap food prices always attract the poor and the needy. An increase in the family income results immediately in the removal to a healthier and more comfortable environment.

Too frequent and too lengthy quotations in small print mar the work. It is an exceptional page that does not contain one or more elaborate citations. It would have been much wiser and more helpful to have incorporated the chief facts of the quotations in the body of the work.

The value of the work would have been greatly enhanced had the author utilized Zangwill's ghetto studies in which the pity and pathos, the strength and weakness, the joys and sorrows of the ghetto, are mirrored in such a way as to insure immortality to the labors of the author and to his characters. Mr. Wirth tries hard to be impartial. He succeeds admirably. However, a more aggressive appreciation of the ghetto would have infused the breath of life into the dry facts.

THEODORE N. LEWIS

Mount Sinai Congregation,
Sioux City, Iowa

Mary McDowell, Neighbor. By HOWARD E. WILSON. Chicago: University of Chicago Press, 1928. Pp. 223.

Biography is occupying increasing importance both as a revealer of former culture and as a dramatic presentation of life in its concrete struggles.

Mary McDowell, Neighbor, is a real contribution to this type of appreciation of our struggle to live together.

It portrays the life of Miss McDowell in her efforts to be a neighbor to people living "Back of the Yards" and in her struggles to know what real neighborhood demanded of her. In this struggle two forces are at work, team-mates as it were.

Miss McDowell had a far flung philosophy, or religious creed, that acted as a keel, a guide, an ideal, a never dying source of zeal and determination.

It is the humanization of religion which Mary McDowell has sought, a type of workable, hardship-relieving Christianity such as her father had sought before her. In her aspiration for a religion of service to man she has been akin to St. Francis of Assisi. It is the friendliness, the morality inherent in religious teaching which has appealed to her. . . . she wrote: "It is difficult for us to be simply human, to know each other as brothers and sisters. Yet that is religion in all its essence. God the father, human beings our brothers."

Along with this simple but profound religious faith there developed a rare sensitivity to social ills and an inveterate search for basic facts as the only safe way of approaching a solution. Aldermen, politicians and grafters soon found in her one who could see through all sorts of camouflage, and who was hence both a supporting friend and a dangerous adversary because so keen in her uses of fact. Many a sinecure of graft became throttled because of her unstinted will to neighbor and her energetic search for and use of fact in the struggle.

The biographer has no doubt pictured one side of her character to the exclusion of other phases. Life was not all a bed of roses. The reviewer has known of situations in the settlement history of Chicago when varied sides of human nature appeared in the drama—and Miss McDowell will be first of all to point these out. With such reservations, however, one must say that this book portrays a great neighbor in the high lights of action; the settlement idea in its efforts to discover itself; and the drama of the immigrant and the unskilled in their terribly handicapped efforts at adaptation.

Those interested in character education whether through the church, school, home or other agencies, will find this book a source of real insight and genuine encouragement.

J. M. ARTMAN

Religious Education Association

The Eternal Magnet. By SIEGFRIED BEHN. Devin-Adair, 1929. Pp. 505. \$4.00.

This is a superb translation of a splendid book. In sweep of view, penetrating criticism, co-ordination of various strains of thought, elevation of style, Dr. Behn's history of philosophy is without a superior in English within the same compass. Strong praise, this. But let the doubter read the final chapter on the contemporary crisis—some twenty-five pages—and be convinced. Everything, and not simply professional philosophy, is grist for this mill. Dramatic literature, esthetic criticism, mystical writings, physical science are all ransacked for the philosophy implied if not expressed. Then the whole is tied together with an astounding skill.

As a textbook for colleges, *The Eternal Magnet* is admirably clear, concise, stimulating. But it is more than a textbook—it will be a lifelong companion. Although simple enough for undergraduates to understand, *The Eternal Magnet* will draw the general reader by its vigor of thought and style, and the conviction running through the book that truth matters and can be found. It is not merely the story of one man or of one school contradicting another until there reigns confusion worse confounded. Rather it is the history of man's constant struggle for truth and an evaluation of his success.

J. ELLIOT ROSS

University of Iowa

The Y. M. C. A. Executive Secretary. By L. W. BARTLETT, R. M. HOGAN and A. W. BOYD. Chicago: University of Chicago Press, 1929. Pp. 100. \$2.00.

This book is another experiment in using the technique of job analysis in understanding a profession. Here it is used to understand the Y. M. C. A. Executive Secretary (1) by identifying

the activities such a secretary actually engages in; (2) by providing a "composite inventory" that allows seeing each activity in relation to other activities; and (3) by providing "a comparison of activities as to frequency, importance, difficulty and place of training."

The job analysis technique has usually depended upon "the memory of persons engaged in the occupation."

In this study the duties were secured from observation of workers in the field. An observer spent several days with each of the executive secretaries of the Chicago Young Men's Christian Association watching what each did. He listened to the letters dictated in order to see under what activities they would classify, and questioned the men about the activities that were engaging their attention when they were silent.

The analysis of the activities was made on the basis of verbs—that is, actions—and further by the nouns around which these actions apply. The entire technique is described fully and is compared to other studies of similar type.

The study is of value in that it is a further step toward factual understanding of a vocation both as guide to practice and, more important still, to professional training.

The authors are aware of the fact that activities actually engaged in may not be the activities secretaries could or should be busy about. They recognize, too, that there is danger that charting activities in this way may have the effect of building a *status quo*. They say this need not follow, and I think they are correct in this.

We wonder how much the knowledge of being observed guided the activities of the individual secretary during the time of observation. How do we know the week of observation was an ordinary week? Does the secretary always stick to his job so well? Or did observation hamper and fluster him? Could observation be unknown to the observed?

The study is worthy of attention on the part of all interested in keener objec-

tivity in education. We wish theological seminaries might take heed.

How will a practical-minded secretary use this? Will he go around mechanically picking out stunts, activities? The great difficulty has been in almost complete separation of ideation and practice. On the one side, "We have made a study," and on the other "We have lived."

The real secretary can never be described in any act of ideal activities. One secretary may carry out certain routine activities, but he is a great secretary because of some peculiar power which is himself. Another does the same routine, but it is incidental to some peculiar capacity that is in himself. Each is strong yet they are wholly different. If job analysis confines our minds to mechanical lines, we may miss this deeper thing which is cardinal in leadership.

J. M. ARTMAN

Religious Education Association

The Church and the Agricultural Crisis.

By EDMUND DE S. BRUNNER. Boston: Pilgrim Press, 1928. Pp. 48.

This little volume, with Foreword by Professor Fred Eastman, contains a digest of the Alden-Tuthill lectures of the Chicago Theological Seminary for 1927.

Lecture I sketches with broad, masterful strokes the general economic depression of agriculture, with its disturbing continuance from 1920 to the date of the lectures, and the resulting conditions in extra-urban churches. Lecture II recognizes the rural social revolution of recent years and suggests the service the rural church can render in solving the problem "of town and country relations, the problem of agrarian class consciousness and the problem of the high tide of fear and bigotry existing in wide sections of rural America today." Lecture III is concerned with questions of administration, and discusses church overlapping, both intra- and interdenominational. Cus-

tomary methods of distributing home mission aid receive a condemnation which many will heartily second. Finally, the "united church" movement is cited as offering various devices for reducing the competitive waste of the present conflict situation.

As long as the author deals with such data as readily lend themselves to the categories of a certain type of social investigation in the hands of a somewhat aloof outsider, the reader will follow with all the confidence due such a nationally known research expert as the writer is. At the points of remedial suggestion, however, the lecturer attempts to deal with certain other matters. Thus many readers who have, for instance, an inside view of local and general church administration, or who have specialized in religious psychology, will probably object to the free use of the hortatory "should" and the mandatory "must" by one who so obviously speaks as a non-member of the group being urged to change its ways. But the book is very much worth reading. The emergence of anything like Lecture I from an eastern source is an all but epochal event. Urban churchmen (and even rural churchmen outside the Northwest) who are not considering the situation here outlined are foredoomed thereby to think blindly on the present-day religious life of America. It will be a rare individual who can spend an hour on the book without receiving, at some point, a wholesomely stimulating shock.

E. A. OVERTON

Morningside College

Mrs. Eddy, The Biography of a Virginal Mind. By EDWIN FRANDEN DAKIN. New York: Charles Scribner's Sons, 1929. Pp. 555. \$5.00.

With rare literary charm and psychological insight, Mr. Dakin paints the portrait of Mrs. Eddy against the background of her times. In unfolding the story of her amazing career, he permits

both the light and shadows to play upon her. He contends that while many of the most intimate and revealing documents regarding Mrs. Eddy have been kept from the public, there was at his disposal enough of the basic source material to insure the accuracy of the general picture he has sketched of her life and of the movement which she founded.

The writing of this biography grew out of Mr. Dakin's quest for an adequate philosophy of life, following his discharge from the United States Army. His study of religious movements finally led to a critical study of available sources concerning the life of Mrs. Eddy. The present volume is the result. While many disciples of Mrs. Eddy may consider the author cruel in the frankness with which he bares the life of their leader to gaping eyes they cannot accuse him of being altogether hostile. His closing words reveal the general tenor of his book. "So it was in her gallant struggle to achieve despite every human limitation that Mrs. Mary Baker Eddy revealed whatever divinity may glow in man."

Partisans both for and against Mrs. Eddy will not be satisfied with this book. The author depicts Mrs. Eddy neither as a deity nor as a humbug. He has attempted to discover the genesis of her actions and attitudes and to explain her personality adjustments in terms of modern psychological and sociological concepts. His book is quite as much a case history of the rise and development of a religious sect as it is the biography of an individual. In this respect, Christian Science does not differ greatly from any other religious movement. The fact that Mrs. Eddy played a variety of rôles behind many different masks, that she borrowed from contemporary schools of thought and contemporary leaders, that she was continuously in the quest of recognition and security, that she clothed her utterances with a stamp of authority and that she claimed to be the prophet

of the "True Science" differs little from the experiences of any other founder of a religious sect before or during the time in which she lived.

J. A. JACOBS

Religious Education Association

Human Behavior. By STEPHEN S. COLVIN, W. C. BAGLEY and MARION E. MACDONALD. New York: Macmillan Co., 1929. Pp. 322.

This is a revised edition of a book of the same title published in 1913. Dr. Colvin died in 1923. Miss Marion E. MacDonald, a student and one time assistant to Dr. Colvin, assists the junior author in this timely revision. This edition contains a picture and brief biographical note of Stephen Sheldon Colvin.

This new edition brings many of the problems up to date and adds some important material on "Measurements." "Brief biographical notes concerning outstanding workers in the fields of psychology, mental measurements, and educational measurements have been included."

I believe this is one of the best beginners' books in psychology. It deals in a clear and scientific way with human behavior, but is not behaviorism. The first chapter deals with "Consciousness and Conduct." Attention, interest and effort are essential human traits and the feelings are duly recognized. The authors rightly omit treatment of instincts and use the much better term "Native Tendencies." In my judgment, the treatment of how these tendencies are modified is not as good as the former treatment.

The terms used in the older faculty psychologies are retained but are given modern meaning, and this adds to the value of this book for beginners. Individual differences and intelligence are clearly treated. This is a good book for parents and teachers to read, even if they have studied psychology.

CHARLES E. RUGH

University of California

Some New Techniques for Studying Social Behavior. By DOROTHY SWAINE THOMAS and ASSOCIATES. Child Development Monographs, No. 1. New York: Bureau of Publications, Teachers College, Columbia University, 1929. Pp. 203.

In this book nine women discuss the techniques used in as many studies of the social behavior of preschool children. The introduction is by Dr. Thomas. The studies were made in the Child Development Institute of Teachers College.

The book is planned for the research worker. Methods of study and of analysis of material are emphasized. Here and there brief hints are given of the findings of the studies, but the person interested primarily in the attitudes and capacities of children will find only a small amount of material. This is due, apparently, in part to the newness of research with children and the preoccupation with method in all the child research centers in the country, and in part to the fact that the reports are almost all upon uncompleted projects.

From the point of view of research, several features stand out. Studies of small children necessitate objective studies of behavior. What the child does and says is studied; what he feels and thinks is not inferred nor is he asked to tell how he feels. The studies are distinctly sociological; that is, they are of the social behavior of children as contrasted to studies in individual traits. Thus one study concerns the social contacts of children with other children, another the physical contacts between children, a third laughter situations, a fourth resistance to intelligence tests, a fifth rapport between child and adult at the beginning of such tests, a sixth the early formation of a "gang" in the preschool. The element of control enters into the study through (1) breaking up the child's conduct into units small enough for observation; (2) listing and defining concepts to stand for certain

small units of behavior; and (3) devising definite but simple ways of recording observations. The adults making the studies are then taught to use these methods so exactly that the recorded observations of several adults are almost identical. The advantage of placing the element of control in the type of observation makes it possible to permit study of the child in his normal contacts, rather than to place the child in a "controlled" situation from which influences had been excluded which ordinarily form part of his environment. The studies make a distinct contribution to the study of small children, whether by specialists or amateurs, and also offer definite suggestions for sociological studies of all types.

Meager as the findings indicated are, some of them are of great interest. Children as young as two or three years have habitual ways of reacting to social and physical contacts. With further study, there is the possibility that these may be related to personality traits or types, and, further, that through the control of the child's contacts his personality development may be controlled. In the study of resistance, the appeal to the child to do something "for teacher" failed. In the tests, children disliked most to do things involving the self, or to repeat, after the tester, digits or sentences. The necessity for gaining the child's confidence is stressed, and hints are given of the best ways to secure co-operation.

Many of the studies issued by child study institutions have been of the individual psychology type—intelligence, physical development and personality traits, as introvert-extrovert traits. The studies in this book are of a different type—the reactions of the child in a normal social setting. The studies are incomplete at present but give promise of valuable material upon the development and reactions of the preschool child.

RUTH SHONLE CAVAN
Religious Education Association

The Social Studies Laboratory. A Study of Equipment and Teaching Aids for the Social Studies. By J. W. BALDWIN. New York: Bureau of Publications, Teachers College, Columbia University, 1929. Pp. 98. \$1.50.

The enormous increase in the use of social studies in the public schools has led to confusion regarding the equipment necessary for proper teaching. This book is an attempt to discover the material required for adequate teaching and in some sense to standardize the requirements. The material upon which the study is based consists of published books and courses of study, visits to 32 schools, and questionnaires from 349 teachers and supervisors of social studies. From these sources a list of materials used in social studies was secured. An article in this list was considered essential on the basis of consensus. For instance, if 50 per cent of the teachers recommend the article and 25 per cent use it, the article is considered essential. Material is classified into three groups, grades four to six, the junior high school and the senior high school, and under each group according to the subject, e. g., history, civics, geography and so forth.

This study should be of interest to school administrators and teachers of social studies in checking up and supplementing their present equipment. Material on the use of equipment is too scant to make the book suggestive for application to similar work in church schools.—*Ruth Shonle Cavan*

More Primary Worship Programs. By MARK KIRKPATRICK BERG. New York: Doubleday, Doran & Co., 1928. Pp. 182. \$1.75.

As the first word of the title implies, this is not the first of the author's books in this same field. It includes worship programs for each month in the year (except the summer months) together with suitable stories and suggestions for world-friendship programs.

For each month there is a single theme, such as "Happy Children in Their Father's House" for October, "Peace and Good Will" for January and "The Joyous Easter Time" for April. Four worship services are outlined for each month, each with an appropriate story. No doubt it is intended that the occasional fifth Sunday be devoted to a world-friendship theme or that the pupils themselves help plan the service. An example is given of a program planned by children of the third grade.—*J. L. Lobingier*

Medical Leaders. By SAMUEL W. LAMBERT and GEORGE M. GOODWIN. New York: Bobbs-Merrill Co., 1929. Pp. 331. \$5.00.

This book is a résumé of the history of medicine covering the last 3,500 years. The authors have attempted to follow "the sequence of events from the remarkable medicine produced by Greek culture down to the active and progressive medical science of the civilization of the twentieth century." Emphasis is laid upon

a few of the most prominent leaders in each century in whose lives the ideals of the profession have been most completely expressed. Into the stream of medical tradition have come contributions from Greece, Babylon, Rome, Arabia, Italy, France, England, Germany and the United States. Among the great leaders are: Hippocrates, Galen, Paracelsus, Harvey, Lister, Pasteur, Gorgos and Osler.

Real progress began when emphasis was shifted from reliance on the supernatural and from theoretical speculation to actual observation, experimentation and critical evaluation. While the church has, in many instances, been an aid to the development of medicine—the establishment of hospitals and so forth, it was, at least from the Christian era to the Renaissance, one of the principal deterrents to progress. It was at once suspicious of anyone who explained disease on a natural basis or investigated human anatomy. Dissection was taboo and abhorred by practically all churches. For this reason, surgery did not get any foot-hold until well on in the twelfth century.

The reading of this book will not only widen one's mental horizon and give perspective but will explain the origin of many of our current medical, religious and philosophical concepts, theories or practices such as mental healing, dieting, hot baths and use of mineral waters. The authors point out that the scientific prog-

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ress has always been paralleled by the practice of quacks, charlatans and vendors of magical and supernatural formulae. On the other hand, Hippocrates, five hundred years B. C., not only developed theories and practices comparable to much of the best in modern medicine but also

formulated an oath which is the basis of modern medical ethics. Religion, medicine, philosophy from the beginning of the story down to the nineteenth century were integrally related and all three were shot through with theories and practices based on magic and the supernatural.—J. A. Jacobs



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For detailed information write Dean John E. Stout, School of Education, 59 University Hall, Evanston, Illinois.

The History of Christianity in the Light of Modern Knowledge. New York: Harcourt Brace & Co., 1929. Pp. 780. \$6.50.

Like so many recent books, this is a composite work by a number of specialists in the various epochs of church history. Theoretically, it ought to be a better and more authoritative book than could be produced by a single scholar. It hardly seems excusable, however, to omit to name the editor who planned it, and to give no word of explanation in Preface or Introduction as to the general scheme of organization. In some respects, the book is a collection of separate essays on the various periods of church history rather than a carefully co-ordinated and balanced treatment of the subject as a whole. For example, just following a lengthy chapter on Judaism, the writer on the "Life of Jesus" devotes a number of pages to the Jewish environment, and devotes two full pages to John the Baptist when the preceding chapter had considered John and his movement to the extent of thirteen pages. Obviously the fault lies in the editing.

While the book is an American publication, the writers are all English scholars though two of them are now teaching in American schools.

The treatment of the background of Christianity, both Jewish and Greek, is admirably done. Unusual attention is given to the great mystery religions. The viewpoint of the writers is of course distinctly modern throughout.

In general the history of pre-Reformation Christianity seems to the reviewer to be much more satisfactory than that of the later period. The discussion of the reformation period, for example, gives all too little attention to its social character. But probably the least satisfactory chapter is the last which deals with Christianity today. Rather than such a woefully inadequate summary it would have been better to close the book frankly at the end of the nineteenth century. One would expect a book published in 1929 in discussing interdenominational co-operation and movements toward church union to mention at least Lausanne, the Jerusalem Conference, the great step toward church union in Canada and possibly even the Federal Council of Churches of Christ in America, probably the most practical illustration of effective church co-operation that has yet appeared. Yet practically nothing that has oc-

curred outside of England itself is even mentioned.

However, despite these and other imperfections, the book is to be highly commended. It should prove a very useful book of reference particularly down to the nineteenth century.—*C. S. Braden*

Economic Causes of the Reformation in England. By OSCAR MARTI. New York: Macmillan Co., 1929. Pp. 254. \$2.50.

This book offers a clear and concise presentation of the economic factors which affected religion and church problems in England prior to and during the sixteenth century Reformation. There are five chapters of which three are devoted almost exclusively to the period before Henry VIII. Chapter II is a study of the causes of the opposition to the papal financial policy in England in the thirteenth century, when English money was urgently sought to maintain papal interests on the Continent. The high pressure agencies of taxation for purposes remote from the concerns of Englishmen aroused an often outspoken hostility, permanently damaged the papal prestige in England and called forth the anti-papal legislation of the fourteenth century. Wyclif's project of disendowment is treated at length in course of Chapter III, as part of a general movement of resistance to the evils of clerical wealth, and brief illustration is given of the Lollard economic anti-clericalism of the fifteenth century—a subject which few writers have seriously attempted to illuminate. A study of the revival of discontent over clerical abuses and papal exactions furnishes material for an explanation of the early reforming legislation of Henry VIII (Chapter IV). The final chapter deals with the economic motives behind the secularization policy of 1533-39 and the rise of a new economic order.

There are a few misprints and minor errors, and we miss from the valuable bibliography the important books of Jennings and Arrowsmith, from both of which the writer might have received useful suggestions.

Mr. Marti has made a distinct contribution and has added to the weight of evidence that the irretrievable losses of the papacy in the sixteenth century were due in no small degree to the long blindly-pursued policy of taxation without representation and the accumulation on the part of the church of irresponsible wealth.—*J. T. McNeill*

What the Negro Thinks. By ROBERT R. MOTON. New York: Doubleday, Doran & Co., 1929. Pp. 267. \$2.50.

In this sane and unprejudiced book, Dr. Moton shows that the white man does not know the Negro intellectual and cultural world. The colored race has made great strides in education and wealth. Since emancipation, forty-three Negroes in America have taken the degree of Doctor of Philosophy from the leading institutions of this country and abroad.

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Mr. Moton takes a decidedly optimistic outlook. He says the Commission on Interracial Co-operation represents the conscience of the South waking for a different approach in race relations.—*C. H. Hamlin*

Jesus or Christianity. By KIRBY PAGE. New York: Doubleday, Doran & Co., 1929. Pp. 326. \$2.00.

To begin this searching book is to read it through to the end. You cannot read it at one sitting, of course, but you want to—once you start. It is a gripping, fascinating, mind-searching analysis of historical and current Christian ideals, institutions and practices as over against certain magnificently simple conceptions which motivated the life of Jesus.

The first chapter, "What is the Religion of Jesus," is in itself sufficient for the price. It is clear, forceful, compelling and profoundly sincere. The author has been adequate, almost profuse, in his references. Names like Scott, Harnack, McGiffert, Lea, Lecky, besides abundant use of primary source material, arrest and hold the reader's attention upon a history unbelievably dark, most pathetically true.

This is not calculated to bring peace of mind. But many who read the book will scorn the peace of mind that rests on ignorance. There is a haunting refrain running through this book that must revive much flagging idealism. It is, "Love God and love your fellow man." This all-embracing injunction is the basis for building the family of God.—*A. Gladstone Finnie*

The Boy and His Vocation. By JOHN IRVING SOWERS. Peoria, Illinois: Manual Arts Press, 1928. Pp. 189. \$1.50.

The author has developed a series of studies from lectures and talks given to boys during many years of work and play with youth. His large experience has shown him that one of the most important problems, and a very early one in the life of the boys, is the question of "what to do." It is interesting to note, however, that the author moves beyond the mere question of securing a job, to put emphasis upon character developing factors. Success in a vocation is finally to be measured in terms of character.

This book is sensible and practical; it is recommended as useful for all leaders of youth.—*Edwin Rippey*

Heroes of Progress. By EVA MARCH TAPPAN. Boston: Houghton Mifflin Co., 1928. Pp. 273.

The admirable psychographs which comprise this book portray lives that flash like fireflies through the long dark. They leave the reader wanting to be a child again with a child's right to catch fireflies in bottles and use them for lanterns. They leave him wondering, too, that Miss Tappan can produce this effect so naturally, that is with so much illumination and so little apparent effort.

Miss Tappan, although writing with meticu-

lous loyalty to facts, does not allow her scholarship to dull the edge of sympathy. Her intellectual honesty forces her to admit that Dr. Charles T. Jackson and Dr. Crawford Long may have discovered the value of ether as an anaesthetic before her "hero," Dr. Morton, did. Similarly, her flair for verification carries her so far as to insist that her biographies "be submitted to some member of the family of each person introduced." But the facts, once academically established, are colored by the author's essential livingness and give the characters with which she deals the spirit-glow of torch-bearers—"George Thorndike Angell, Knight of Kindness to Animals"; "William T. G. Morton, Master of Pain"; "John Muir, the Man Who Loved Trees and Mountains."

These very titles suggest the second secret of Miss Tappan's effectiveness. Her book, which was written to be used as a text in character-training projects and is admirable for such purposes, carries, as it should, a certain amount of moralizing; but this is artistically covert rather than blatant, as it sometimes is in religious educational literature. There are no rhapsodic pleas for "ideals." But Maria Mitchell with her telescope discovers (p. 59) that "if you mingle the starlight with your lives, you won't be fretted by trifles"; and Booker T. Washington observes (p. 153) that "no man shall narrow and degrade me by making me hate him."

In an attempt to achieve the same naturalness, it is enough to add that anyone reading Miss Tappan's *Heroes of Progress* is left in the "Good Company," extolled by Karle Wilson Baker: "I am taller today from walking with the trees."—Earl Marlatt

The Saviors of Mankind. By W. R. VAN BUSKIRK. New York: Macmillan Co., 1929. Pp. 537. \$3.00.

A history of religions in terms of biography is the latest Macmillan contribution to the field. More strictly speaking, it is the history of the beginnings of the great religions, since no attempt is made to follow out the later development of the faiths in most cases. The saviors which pass in review are, as might be expected, Lao-tzu, Confucius, Gautama, Zoroaster, Moses, Jesus and Mohammed, founders respectively of Taoism, Confucianism, Buddhism, Zoroastrianism, Judaism, Christianity and Islam. In addition, Dr. Van Buskirk has happily presented Isaiah of Babylon, Paul of Tarsus, Socrates and that remarkable, though little known religious genius of Egypt, Akhnaton. Such a treatment of religions unfortunately makes necessary the omission of one of the world's greatest religions, Hinduism.

There was need for some such a book which would bring together in a convenient form the lives of these great religious figures. The author, while not a technical worker in the field, reveals acquaintance with the results of the best scholarship. Especially commendable is the care with which he pictures the social environment in which each savior develops. In one or two cases one feels, as for example in the case of Isaiah of Babylon, that a dispropor-

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portionate amount of space is given to describing the situation in comparison with the meagerness of knowledge regarding the "savior." But perhaps that is inevitable from the very scarcity of authentic information about the man himself. The attitude of the author throughout is one of very real sympathy toward each of the religions discussed.

To many Christians, the treatment of Him whom they have always thought of as the Savior of mankind, will not prove satisfying.—*C. S. Braden*

Pagan Regeneration. By HAROLD R. WILLOUGHBY. University of Chicago Press, 1929. Pp. 307. \$3.00.

Dr. Willoughby here gives us a volume of such a quality as to assure us that research in the New Testament field of a very high order is being prosecuted in this country at the present time. But this is scholarship of a different type from the old-fashioned commentary devoted to the minute linguistic and grammatical exegesis of words and phrases. The old commentaries assumed that the New Testament is a unique book and had no definite causal relation to the time or environment in which it was written; but in Dr. Willoughby's research it is assumed that the New Testament is to be understood only in terms of the religious, social, cultural environment in which it arose. The present book studies the ideas and practices of regeneration, new birth, in the religious environment of the church in the first century, dealing specifically with the Mysteries of Eleusis, Dionysus, Orpheus, the great Mother, Mithra, Isis and the systems of the Hermetic literature and Philo. Direct citations of the source materials are made and a bibliography of critical literature is given, so that the reader is here presented, not only with a masterful discussion of the material, but also with an indispensable handbook for his own further investigation of the subject. The present volume is only a prolegomenon, confining itself for the present to regeneration in the environment of first century Christianity. Later the author expects to publish a volume giving the full implications of this present research for the New Testament. The reviewer is fascinated by the lucid and readable quality of the author's style and by the masterful way in which he finds his way through this as yet largely uncharted field, so that the intelligent reader will find himself both instructed and entertained.—*S. V. McCasland*

African Myths. By CARTER G. WOODSON. Washington, D. C.: Associated Publishers, Inc., 1928. Pp. 184. \$1.10.

The author tells us in his preface that "The folk tales of a people are a guide to the understanding of their past." In his *African Myths*, he presents a phase of Negro life that ought to be interesting to all who desire to think straight on the race question. Indeed, if one wishes to enter into a sympathetic understanding of the Negro in his upward climb, he will do well to peer into the pit from which he was dug. Many of these myths present a point of view; as a rule they show the wit, wisdom and philosophy of the primitive Negro.

The stories are gathered from different sources and are put in terms suitable to children of the lower grades.

A collection of African proverbs is also included in this volume. Here is a sample: No man puts new cloth into an old garment. He who forgives ends the quarrel.—*A. H. George*

Negro Makers of History. By CARTER G. WOODSON. Washington, D. C.: Associated Publishers, Inc., 1928. Pp. 350. \$1.65.

This book is an old friend in new clothes; it is an adaptation for elementary school children of *The Negro in Our History*. It is well illustrated and supplemented by some new facts. The chapters on "Initiative of Negro Workers," "The Talent of Earlier Days," "Genius in Spite of Handicaps," "Rebuilding Waste Places," "Practical Education Made Popular" and "Higher Strivings" are especially commendable.

Too long has there been a tendency to look at the vices of the Negro and to forget his virtues. The author makes a distinctive contribution to history in that he pictures the virtues of the Negro in a language understandable to children. It is obvious that if much of the antipathy accumulated against the Negro is to be blotted out, we must begin with the plastic minds. Anyone reading this book will surely get a new conception of the Negro and of his place in our national life and development.—*A. H. George*

Books Received

Binns, Leonard L., *The Jewish People and Their Faith.* Macmillan.

Bierre, Poul, *Death and Renewal.* Macmillan.

Black, James, *Rogues of the Bible.* Harper.

Block, Etta, *One-Act Plays from the Yiddish.* Bloch.

Calkings, Raymond, *Jeremiah the Prophet.* Macmillan.

Character Education in Secondary Schools. Headmasters' Association.

Charles, R. H., *The Resurrection of Man, and Other Sermons.* Scribner's.

Clowes, Amy, *Seeking the Beautiful in God's World.* Smith.

Cohon, Beryl D., *Introduction to Judaism.* Bloch.

Coursey, Oscar W., *That Lonely Jew.* Educator Supply Co.

Crowther, Samuel, *Prohibition and Prosperity.* John Day Co.

Desjardins, Lucile, *Discovering How to Live.* Presbyterian Board of Christian Education.

Davis-DuBois, Rachel, *Education in Worldmindedness.* Women's International League for Peace and Freedom.

—, *The Contribution of Racial Elements to American Life.* Ibid.

De Haas, Jacob, *Louis D. Brandeis, A Biographical Sketch.* Bloch.

Gast, Ira M., and Skinner, Harley C., *Fundamentals of Educational Psychology.* Sanborn.

Glueck, Sheldon, and Glueck, Eleanor T., *500 Criminal Careers.* Knopf.

Gray, Henry D., *Selections from Old Testament Literature.* Macmillan.

Hege, Dean W. R., and Others, *What Is Hell?* Harper.

Johnson, F. Ernest, *The Social Work of the Churches.* Federal Council of Churches of Christ.

Kerschner, Mabel G., *The Missionary Education of Intermediates.* Missionary Education Movement.

Leach, Wm. H., *Church Publicity.* Cokesbury.

Liebert, Sarah L., *Stories from Hebrew Scripture.* Bloch.

Matthias, Eugen, *The Deeper Meaning of Physical Education.* A. S. Barnes.

Mautner, Bertram H., and Abbott, W. Lewis, *Child Labor in Agriculture and Farm Life in the Arkansas Valley of Colorado.* Colorado College Publication.

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Merritt, Raleigh H., *From Captivity to Fame*. Meador.
 Mitton, G. E., *Round the Wonderful World*. Nelson.
 National Union of Christian Schools, *Chicago Convention Book for 1929-1930*.
 Rasey, Marie L., and Schaal, Kenneth, *Development of Character Through Community Problem Solving*. Detroit Teachers College.
 Reckless, Walter C., *Six Boys in Trouble: A Sociological Case Book*. Edwards.
 Rogers, Frederick R., *Educational Objectives of Physical Activity*. Barnes.
 Ryan, W. Carson, *The Literature of American School and College Athletics*. The Carnegie Foundation for the Advancement of Teaching.
 Schonfield, Hugh J., *The Lost Book of the Nativity of John*. Scribner's.
 Scott, Ernest F., *The Gospel and Its Tributaries*. Scribner's.
 Seymour, Flora W., *The Story of the Red Man*. Longmans.
 Shaw, P. E., *The Early Tractarians and the Eastern Church*. Morehouse.
 Shaw, Wilfred B., *Alumni and Adult Education*.

American Association for Adult Education.
 Shuster, George N., *The Catholic Church and Current Literature*. Macmillan.
 Smith, Thomas V., and White, Leonard D., eds., *Chicago*. University of Chicago Press.
 Stawell, Melian F., *The Growth of International Thought*. Holt.
 Stocking, Jay T., *The Child in the Congregation*. Pilgrim Press.
 Taggard, Genevieve, ed., *Circumference*. Covici Friede.
Training the Emotions Controlling Fear. School Document No. 2, 1928, Poston Public Schools.
 Vaughan, Richard M., *The Significance of Personality*. Macmillan.
 Walker, George, *The Idealism of Christian Ethics*. Scribner's.
 Wheeler, Robert F., *A Study in the Psychology of the Spirit*. Badger.
 Whitley, Mary T., *A Study of the Primary Child*. Westminster Press.
 Wolfson, Harry A., *Crescas' Critique of Aristotle: Problems of Aristotle's Physics in Jewish and Arabic Philosophy*. Harvard University Press.

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